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ABSTRACT

This document contains reports by 14 participants of a Fulbright-Hays seminar in Malaysia. Participants were introduced to Malaysia and the Malaysian way of life through talks, discussion and field trips to schools, and educational institutions and cultural centers throughout the country. At every location the group was given presentations on local history and culture, local and regional development issues, and education. During the field visits the group focused its attention on the uniqueness of each of the areas and the kinds of people who lived there. The participants were introduced not only to the many facets of Malaysian life, but also to the rural and urban cultures; the experience thus dealt with the total fabric of Malaysian society. The experiential dimension was supplemented by visits with individuals and organizations engaged in teaching, training, and research. The included reports are: (1) "A Malaysian Experience: Comparing Multi-Cultural Malaysian Culture to One's Own" (Daniel Andersen); (2) "Language Policy in Malaysia" (Elva Card); (3) "Moral Education: The Teaching of Common Values or Indoctrination? Malaysia and American Responses" (Thais de Rosa); (4) a series of geographical topics (Rose M. Giordano); (5) "Moral Education in the Malaysian and the United States' Public School Systems. A Descriptive Study" (James Brian Higgins); (6) "Curriculum Unit on Agricultural Export Production in Malaysia" (Milton P. Hostetter); (7) "Malaysian Marathon. A Race for the Straits" (Charlene Jassim); (8) "Report of the Fulbright-Hays Seminar Abroad Program to Malaysia, June 26-July 24, 1993"; (9) "Pantuns Malay Poetry" (LoAnne J. Larson); (10) "History and Art of the Pacific Rim" (Paula Rance); (11) "Where in the World is Malaysia?" (Linda T. Rogers); (12) "Factors Affecting the Development of the Arts in Malaysia" (Terese M. Sarno); (13) "Malaysia: A Guide for Preparing a Readers' Theater Production" (Gail E. Scott); and (14) "Project on Malaysia" (Diane E. Erickson Smith).

(DK)

U.S. Department of Education Fulbright-Hays Seminars Abroad Program

Participants' Reports

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U.S.E.D FULBRIGHT SEMINARS ABROAD PROGRAM

MALAYSIA, JUNE 26 - JULY 24 1993

OBJECTIVES

The general objective of the program is to help U.S. educators enhance their international understanding and increase their knowledge of the people and culture of another country. Upon their return to the United State, participants are expected to share their acquired broader knowledge and experiences with students, colleagues, members of civic and professional organizations, and the public in their home communities.

The specific objectives of the program in Malaysia is to offer participants an overview of Malaysian life:

1. To be acquainted with the history, economics, geography, culture and scientific endeavors (especially those to do with agriculture) of Malaysia;
2. To be acquainted with Malaysian cultural diversity and to appreciate the multicultural nature of the society;
3. To gain insights into the contributions of the people of Malaysia in the areas of art, music, dance, science and technology;
4. To gain insights into the system of education in Malaysia;
5. To gain insights into the national curriculum of schools in Malaysia, with special emphasis on the social studies and language curricula.

PROGRAM

Participants were introduced to Malaysia and the Malaysian way of life through talks, discussion and field trips to schools, educational institutions and cultural centers, not only around Kuala Lumpur but also in other parts of the country. They travelled to Melaka, Pahang, Kelantan, Penang and Sarawak.

At every location, the group was given presentations with regards to local history and culture; local and regional development issues and education. During the course of the field visits the group focused its attention on the uniqueness of each of the areas and the kinds of people who live in them. The participants were introduced not only to the many facets of Malaysian life, but also the rural and urban cultures; the experience thus deal with the total fabric of Malaysian society. The experiential dimension was supplemented by visits with individuals and organizations engaged in teaching, training and research.

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U.S. Department of Education

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A Malaysian Experience:

Comparing multi-cultural Malaysian culture to one's own.

Daniel Andersen

The following pages are a collection of five lesson plans intended to be used in an elementary curriculum. (grades1 through 6) The primary goal of these lessons are to give the student a basic understanding; a taste of, if you will, Malaysian culture while comparing/contrasting it to one's own. The curriculum should be altered depending on the age level of the learners and their ethnic/cultural background. The major goal of the unit is for the students to obtain the humanistic understanding that no matter how different two societies may appear and no matter how remote from one another they may be, they have similarities in their functions, needs and joys.

PREPARTION:

Before beginning the unit on Malaysia, a matrix should be built on the classroom wall in order to give the students a visual means of comparing their own culture with Malaysian and to aid in their intellectual understanding that the cultures being investigated are certainly different yet similar in terms of their needs and pastimes. As a suggestion, the matrix may be approximately eight feet by six feet. Through student suggestions, allow the students to build the components on the vertical side of the matrix.

INTRODUCTION:

- Explain to students that they will be learning about -and experiencing- various aspects of a different *culture*.
- Discuss the meaning of *culture*.
- Explain to students that while they are learning about Malaysian culture, they can expect to find similarities and differences to their own.
- Locate Malaysia on the map and inquire wether students know anything about this country already. Write their pre-consisting

knowledge of Malaysia on chart paper to be resurrected after the unit.

-Directly instruct students on geographic and demographic information concerning Malaysia; the land formations, the climate, the population. Orally compare this information to the United States.

BUILDING A PROGRESSIVE MATRIX:

-In cooperative groups, have children generate a list of what humans must have in order to live happily amongst each other. Give them approximately 10 minutes to discuss this in their groups.

-Have one speaker from each group present their list and clarify any items that may need clarification.

-Displaying all lists. The teacher should then circle the items common to all lists. Take these items and add them to the vertical axis of the matrix; explaining that these are the items the class will be exploring. On the horizontal axis of the matrix will be the words the United States and Malaysia. (see diagram below)

-Undoubtedly, students will generate such items as food, clothing, entertainment, and school. The teacher may want to add worship, art and dance in order to present a colorful perspective of Malaysian culture.

-The duration of this unit will depend on time and the interest of the students, teacher and administration. Each lesson may take several sessions.

	U.S.	Malaysia
worship		
food		
clothing		
etc.		

CLOZURE:

Tell students that as they learn about Malaysia they will be systematically filling in the matrix on the wall. They will begin each lesson by identifying aspects of their own culture and then writing a paragraph, as a class, and adding it to the matrix. At the end of the lesson, they will be writing a paragraph about Malaysian culture.

LESSONS:

Lesson 1

OBJECTIVE: Students will experience the making and tasting of a curry dish and satay. They will recognize them as common Malaysian cuisine.

SKILLS: measurement, manual dexterity, following directions, cooperation, research

U.S. COMPARISON (MATRIX): In cooperative groups, students will discuss the favorites of standard American cuisine. One would expect hamburgers, fries, potatoes, pizza and so on. A list will be added to the matrix.

MATERIALS:

- charcoal
- grill
- 2 electric fry pans
- one crock pot
- cooking utensils
- two chopping blocks
- recipe ingredients
- extra adults.

PROCEDURE:

Divide children into three groups: researchers, choppers and chefs.

With another adult, send student researchers to library to look up the origin and uses of the following spices and herbs: cinnamon, cumin, anise, ginger and garlic.

Meanwhile, have the choppers start preparing the vegetables while the chefs prepare the recipe below.

As students re-assemble, researchers should give their brief oral report on the origins and uses of the above spices.

Following the spice information, instruct students to gather in the hall and instruct them to pretend that they are going to a Malay house for dinner. Inform them to take off their shoes and leave them at the door before entering the "house".

Instruct students on the Malaysian greeting of shaking hands with their guest with both hands then bringing one's hand to one's heart.

After students enter the "house" instruct them that they must eat traditional Malaysian style; only eating with their right hand and without utensils.

Clean up.

SYNTHESIZE (Matrix)

As a class, write a paragraph describing satay, curry and Malaysian manners and add to the matrix board. Students may want to amend their American paragraph to describe the use of table utensils. (Caution students that many Malaysian families today use a spoon and fork.)

CURRY RECIPE

t tbsp oil
1/2 onion
1 teaspoon cumin, anise, cinnamon
salt
ginger and garlic to taste
potatoes
carrots
1 cup water

Heat oil. Put in onions and spices. Fry until onions are golden brown then add in the vegetables. pour in a cup of water and add salt to taste. Allow to simmer.

EXTENSION ACTIVITIES: The teacher may wish to have students prepare Chinese, Nyonya and Indian dishes common to Malaysia.

LESSON 2

OBJECTIVES: Students will become familiar with the sound of traditional Malaysian music and learn to dance the joget.

SKILLS: movement, following directions

U.S. COMPARISON (MATRIX): In cooperative groups, students will discuss the tastes of American music and dance. Have them also discuss and define "traditional" American dance and music. One may expect them to identify fiddle music, rock, and jazz. In the realm of dance, possibly, square dancing. As a class synthesize this information in paragraph form. and display it on the matrix.

MATERIALS:

- several slides of Malaysian dance presentations and costumes.
- video tape of "An Evening in Malaysia".
- audio tape of "Malaysia- Promise of the East"

PROCEDURE:

Explain that traditional Malaysian music has a great deal of percussion in it and have students listen to the music with their heads down.

have students tap their feet in rhythm with the music.

Teach students the hand movements of the joget and, while sitting, have them demonstrate the movements to the rhythm of the music.

Show the joget from the video tape, "An Evening in Malaysia".

Demonstrate the joget and have students perform.

SYNTHESIZE:

As a class, write a paragraph about the joget and Malaysian music to be placed on the Matrix. Also, place an audio tape of the music in a plastic bag and position it by a listening station so that students may listen to the music during their free time.

EXTENSION ACTIVITIES: The teacher may demonstrate/compare Iban dance to extraordinarily similar Native American dance.

LESSON 3

OBJECTIVE: Students will be able to articulate the BASIC principles of Islam. They will be able to identify a few practices of Islam and be able to compare them to the BASIC elements and practices of Christianity.

SKILLS: geography, reading for information

U.S. COMAPRISON (MATRIX): Discuss with the class how religion can often cause vast and extensive misunderstanding. Illustrate how wars between families, communities and nations can explode over the issue of worship. Explain to the class that the majority of Americans are Christians* and that this is neither good nor bad, but fact. In cooperative groups, have children write as much as they can about Christian doctrine and practices. As a group, synthesis this information into a short paper and add to the matrix.

MATERIALS:

- book, Islam for Children by Ahmad Denffer
- blank coloring book copies of a world map.
- children's Islamic clothes suitable for worship

PROCEDURE:

Have students place their world atlases, and crayons on the desk.

Give each student a coloring book type map of the world.

List countries on the board that are primarily Islamic. Have children locate these countries on their map and color them blue.

List countries on the map that are primarily Christian and have students color those countries red.

After students have created a visual of which countries practice the two religions, present Islamic information.

Discuss the importance of the Koran, the Bible, Jesus and Abraham to Muslim and Christian peoples.

Have students draw a quick floor plan of the interior of a church and have them label each part. In contrast, draw a interior floor plan of a Mosque. Show the students slides of the exterior of several Mosques.

Explain the origin of "Sunday best" in American culture and discuss the appropriate behavior of Christian worship. Have children silently read chapter 2, "Washing for Prayer", in Denffer's book and discuss the importance of being clean for worship.

Discuss common Christian positions of prayer and contrast those to Islamic.

Reviewing such Biblical laws as the 10 commandments and present the five pillars of the Islamic faith.

At this time show numerous slides of Muslim people at worship -if possible- and discuss what they are doing.

Finally, allow students who wish to dress up in Malay, Muslim dress.

SYNTHESIZE: Under the careful direction of the Instructor, pull several main and simplified points of Islamic worship and write a short description of these to add to the matrix.

** Depending on the community in which one works, one may want to contrast Islam with Mother Earth Spirituality, Judaism or whatever is appropriate.*

EXTENSION ACTIVITIES: The instructor may have an Islamic speaker answer further questions. One may wish to visit other places of worship in the community.

LESSON 4

OBJECTIVE: The student will experience batiking and recognize it as a major, Malaysian art form.

U.S. COMPARISON: In an open discussion, solicit any ideas from your students regarding art forms that have originated in, or are commonly associated with, the U.S. Some answers may be sand-painting from the Navajo or quilting. Take this list and add it to the matrix beside "art".

MATERIALS:

- three hot plates
- two paint brushes for each child
- 3 pounds bees wax
- three old, quart pots
- a large piece of 100% cloth fabric for each child.
- material dies in the primary colors
- samples of batiked fabric
- a chetterling as an example of an authentic batiking tool

PROCEDURE:

Show students several examples of batiked fabric and paintings. Tell them that most of the batiks are done in repetitive, floral designs and used as fabric for clothing but that some artists use plain white fabric as a canvas.

Demonstrate the batik technique before allowing students to commence with their own project.

Demonstrate:

Painting die on the white fabric.

Applying bee's wax to the areas wanted to remain that color and/or to hold that die.

Paint on another color to the design.

Apply another application of wax.

Caution the student not to mix water into the wax and to be careful not to spill the wax.

Have students work on their own batiks.

The next day, the wax must be removed from the batiks by lying them between two pieces of newspaper and ironing.

SYNTHESIZE: Perhaps under this category in the matrix, the teacher can simply display the words "batik: see examples" as the children's batiks should be displayed throughout the room.

EXTENSION: Students may wish to make more batiks and cut the batiked cloth to make simple clothing articles. They may create batik landscapes.

LESSON 5

OBJECTIVES: Students will be able to retell a variety of Iban, Bidayuh and Melanau legends and to develop these stories into shadow plays.

Students will also be able to construct simulation shadow puppets.

SKILLS: script writing, cooperation, reading, sequencing

U.S. COMPARISON (MATRIX): Before starting this lesson, expose children to the vast array of Native American legends. Many surround animals and give explanations of how the elements of the earth came to be. Have them re-tell any other legends that have originated in the U.S. such as Paul Bunyan and Tailypo. After the children have read and/or retold several stories, have them write scripts in cooperative groups based on the legends .

MATERIALS:

- Indonesian shadow puppets
- Sarawak Stories, by Heidie Munan
- Iban Stories, Heidi Munan
- flood light
- white screen background

- 1/4 inch wooden dolls
- a large amount of cardboard.
- several exacto knives

PROCEDURES:

Present a traditional, Indonesian shadow play and discuss that shadow plays are also common to Malaysia. Instruct students that they will be making simulation shadow puppets from wooden dolls and cardboard and that they will utilize them to retell some indigenous Malaysian stories.

Independently, give students an hour or two to read as many indigenous stories from Heidi Munan's book as they can and allow them to discuss the stories freely with their friends.

Have children choose a story that they would prefer to enact with shadow puppets and divide them into interest groups of three.

Take one of Heidi's stories and model script writing to the class.

In their groups, have children write a script based on the story they chose.

When demonstrating the making of shadow puppets, be sure to caution students about the danger in using exacto knives.

As children watch draw a figure on cardboard without legs or arms.

Carve out the puppet with an exacto knife; carving out the details of the eyes and mouth so that the light shines through.

Separately, carve out the limbs of the figure and attach them with wing clips and attach doll to the torso of the puppet.

Have students make their own puppets and give them an opportunity to paint them.

Give student ample time to practice their plays allowing them to choose the puppeteers and narrator from their group. (students may need to employ other students from outside their group to act as musicians.)

Perform the plays for younger audiences.

SYNTHESIZE: Mark the shadow play medium and add it to the matrix.

EXTENSION: Students may want to built a Shadow play stage and decorate it like a Buddhist temple, Iban longhouse, etc. They may also wish to take Native American legends and turn them into shadow plays.

Make percussion instruments available for the musicians.

UNIT EVALUATION:

Evaluation can take many forms. Simplistically, the teacher should bring forth the chart the students directed at the beginning of the unit that reveals everything they new about Malaysia before starting the unit. As they review the matrix and the chart, they will discover they have learned a great deal. They may also be given a teacher made objective test using the matrix as their notes. Additionally, they may be asked to write a small paper based on the knowledge they have obtained. Furthermore, they may come to better understand Malaysia by studying yet another country and, using the matrix, comparing it to both the U.S. and Malaysia.

LANGUAGE POLICY IN MALAYSIA

On a recent television program about Malaysia, part of the series "Mini-Dragons Part II," there was a story about a Malaysian trying to enter France. Unfortunately the customs official had never heard of Malaysia. When he looked up countries, the official could find the African country of Mali, but he could not find Malaysia.

While this was inconvenient for the Malaysian traveler, and may be a little daunting to Malaysian national pride, this anonymity represents an important national accomplishment -- while other countries with ethnic divisions are capturing headlines and drawing television camera crews as they kill each other and destroy their economy, Malaysia is quietly balancing the demands and needs of its various ethnic groups and building a sound economy. Bosnia and Serbia with seemingly endless killing and suffering, Somalia with its terrible clan wars and its recent brush with starvation, Liberia and Sudan with vicious civil wars -- these the French official would probably have recognized. They make the news. Malaysia is not making that kind of news.

Yet the ingredients for civil war are present in Malaysia. There are three major groups with distinct ethnic, religious and language differences, but Malaysia is coping with these differences which in other countries are leading to terrible bloodshed and loss of life, limb and land. An important part of this accomplishment is the solution Malaysia has found to the question of national language policy.

Language has a unique ability to unite people, but also to

separate them. Some see language as the unique ability that sets man above his fellow mammals. Other creatures communicate. Birds have a large repertoire of songs by which they warn each other of danger. Elephants, scientists say, talk to each other in sub sonic mumbblings that carry for miles. Whales seem to sing. In fact, recordings of their songs are said to be very restful. Chimpanzes, man's nearest relatives in the animal kingdom, have been taught to use sign language. One chimp even coined the phrase "finger bracelet" upon seeing a ring. But only man can generate language.

The development of language enabled man, neither the fastest nor the strongest of earth's early creatures, to work together for survival, to plan and coordinate the hunt, to communicate and share lessons learned -- where to find berries, which snakes were poisonous. Thomas Scovel, a distinguished linguist, has suggested that our species might better be named homo loquens (speaking man), rather than homo sapiens (knowing man) (22).

While language can unite people, it can also be the point of friction that divides them. Terrible riots have been sparked by disagreements about national language policy. Some experts see language as second only to religion as a cause of strife in India, a country which has more than 1600 languages and dialects (Beer and Jacob, 1).

Linguistic diversity came to the Malay peninsula in the nineteenth century. Until then, Diane K. Mauzy describes the area as "an underpopulated region inhabited overwhelmingly by Malays, who were primarily rice cultivators and coastal fishermen, and who spoke Malay, which was the lingua franca for most of the island areas of Southeast

Asia (151).

But at the end of the nineteenth century Chinese restrictions on emigration were lifted large numbers of Chinese men, and women, began to enter the country and create a Chinese ethnic identity on the peninsula. The Chinese were attracted to the tin mines, and for a period, they dominated this enterprise (Gaudart, Bilingual Education in Malaysia, 8). The British also arrived, and when they began cultivating rubber plantations, they brought Indians to do the labor (Ibid., 9).

On the island of Borneo, the present day Malaysian states of Sarawak and Sabah had seen the addition of migrating Chinese, Malays and Filipinos to the native Dusuns, Bajaus, Muruts, Ibans, Melanaus and Indigenous Malays (Ibid.). By one estimate, in 1934, more than 40% of the population had been in Malaysia less than forty years (Ibid.). When finally Malaysia gained independence from Great Britain, it was a land of many languages.

Today the total population is about 17 million, of whom about 59% are ethnic Malays. The Chinese comprise about 32% of the population, and the Indians 8% (Gaudart, Visiting Malaysia, 5). While the Malays dominate in numbers, the Chinese dominate economically. National language policy has been the focus of much struggle and conflict.

Serious ethnic riots broke out in Malaysia over twenty years ago, in 1969, with language as one of the crucial issues. The riots seem to have had a sobering effect, however, and have led the government to undertake a policy to ameliorate underlying ethnic problems of economic disparity. The language policy has been to make Malay the official national language, but to make wide allowance for the teaching of the

other major, and even of many minor, languages. Beer and Jacob see this accommodation as "unstable, primarily because it has gone ahead with the imposition of Malay on the non-Malay population," but see hope for it because it is accompanied by the government undertaking "a systematic attempt to improve the economic status of the Malay population, thus relying on concrete improvements and not just imposition of language policy" (232).

This language policy has contributed the political stability that has allowed Malaysia to avoid the headlines. It may mean that customs officials will have trouble placing it, but it has allowed Malaysia to build a sound economy and provide a better life for its citizens.

Following is a lesson plan designed to help students understand the importance of language policy and the way that Malaysia has developed its policy.

FOCUS QUESTION:

How has Malaysia managed to avoid ethnic fighting when it has three distinct language groups?

MAJOR IDEAS:

The importance of national language policies.

Malaysia's success in dealing with language differences.

THEME:

Language and cultural diversity.

PERFORMANCE OBJECTIVES:

Students will be able to identify the language groups in Malaysia.

Students will recognize the importance of national language policy.

DEVELOPMENT:

Divide the class into three groups on a percentage basis reflecting the ethnic divisions of Malaysia. Each group will research the history of its language group in Malaysia.

They will then write a paper explaining what language policy they think their group would want for the country. The groups will meet and compare papers, deciding on a position for their group.

They will then hold a meeting to agree on a national policy, with each group presenting its case. They will try to agree by majority vote on a national language policy.

Students will be evaluated by the quality of their individual papers and by their participation in the debate.

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Moral Education : The Teaching of Common Values or Indoctrination?
Malaysian and American Responses

Submitted to the

1993 FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

on the

History and Culture of Malaysia

by

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Moral Education: The Teaching of Common Values or Indoctrination?
Malaysian and American Responses

Introduction

Everybody has their creeds, but we have
to live together, whatever our creed.

Hans Kung

There can be a no more current and ongoing philosophic dilemma than the seeking of a universal set of standards, values and attitudes for both religious believers and nonbelievers. Not only do public school systems wrestle with this issue worldwide, so do the theological and philosophical elite. We have recently observed how difficult it was for an assembly of the world's religious leaders to sign the "Declaration of a Global Ethic" at the centennial celebration of the Parliament of Worlds Religions in Chicago. Ironically, God became the most controversial subject at the Parliament. The difficult task of drafting a global ethics statement that both Orthodox Christians and Zen Buddhists could sign was handed over to theologian Hans Kung, an authority on world religions at the University of Tübingen, Germany. "The name of God was avoided because our different understandings of God create problems," said Kung. Ultimately, the Declaration was signed by as diverse representatives as the Dalai Lama and Cardinal Joseph Bernardin of Chicago. The Declaration of a Global Ethic begins, "We are interdependent, we must treat others as we wish others to treat us." This would indeed appear to be a universal goal yet, when attempted to be defined into specific values and behaviors to accomplish this goal, which are nonsectarian and nonreligious, trouble brews.

Though we see in the United States, a growing chorus of educational trendsetters calling for increased attention by educators to character development, the thorny issues of the teaching of morality and conduct have created discord amongst liberals and conservatives alike. In one modern nation that we shall now observe, this is not the case, however. A centralized ministry of education has simply mandated specific moral education guidelines without extensive prior debate. It may remain a controversy elsewhere whether or not this particular educational system is teaching universally accepted values or is indoctrinating its subjects into a conforming norm of behavior. Yet, within Malaysia little discussion as to the indoctrinal nature of the curriculum appears evident amongst educators and the citizenry at large. In this paper we will also review the history and debate of moral education in the United States for purposes of comparison to the Malaysian model and present curriculum.

On the 1993 Fulbright-Hays Seminar in Malaysia, fourteen educators from across the United States were hosted by the Malaysia-American Commission on Educational Exchange on a course of study and tour of the country's educational facilities. Lectures were given by educators affiliated with the Malaysian Ministry of Education and school visits were made. In an effort to provide the American educators with as wide a view as possible of the regional and ethnic diversity of the country, a variety of educational institutions were visited, ranging from the prestigious MARA residential schools to backwater, rural schools in interior Sarawak, on the island of Borneo. In each government funded school, the curriculum is clearly defined by the Ministry of Education and does not vary. One Ministry requirement is the course entitled Moral Education (Pendidikan Moral) taught from kindergarten to the tenth grade. While the Ministry claims that the course entails twelve "accepted moral values,"¹ there is some guarded controversy in Malaysia, as is there is in the United States, whether or not the course pertains to a universal code of ethics or a sectarian vision of common values. Few in Malaysia perceive any infringement to their right of determining and educating their children in the values of their personal choice. Most Malaysians appear to accept the Ministry of Education's dictates as being synonymous with their own and little debate is heard. Let us now examine the Malaysian philosophy of education and, in particular, the specific curriculum of Moral Education.

The Malaysian National Philosophy of Education

The post-colonial education system of Malaysia early defined its basic goals to include belief in God, good behavior and morality as a means to the attainment of the national aim of greater unity among its people. The National Education Policy of 1970 further elaborated this goal by defining a Malaysian society that:

Respects and abides by the laws and regulations, is prepared to work to do their utmost, respects individual rights, practices good manners and behavior without infringing on the interests of others, respects and possesses the spirit to improve situations constructively and is ready to serve the nation.²

Additionally, a review of the implementation of the Policy stated that "for the purpose of National development... (an educated citizen) must not only be efficient but, must be able to think and act wisely whether as an individual or in a team based on accepted moral values."³ The phrase "accepted moral values" has subsequently been defined in a curriculum entitled Moral Education. We will shortly examine this curriculum.

¹ National Philosophy of Education, p. 5, Cabinet Committee Report, para. 452, art. 227, 1988.

² The Razak Report, 1956; The Rahman Talib Report, 1960.

³ Cabinet Committee Report, art. 1, 1974.

Based on the aims and goals circumscribed in the Razak and Rahman Talib Reports, the Education Act of 1961, the Cabinet Committee Report and, the Rukunegara, the National Philosophy of Education is thus summarized:

Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving a high level of personal well-being as well as being able to contribute to the betterment of the society and the nation at large.⁴

The System of Education in Malaysia

Malaysia has a 6-3-2-2 system of public education: six years of the National Primary (Tamil and Chinese language versions available); three years of Lower Secondary (Form 1-3); two years of Upper Secondary (Form 4-5) and, two years of Post Secondary or "Pre-University". Government funded preschool education is available as is higher education; university, college and polytechnic institutions, numbering a total of sixteen in the nation.

A curriculum of Moral Education begins in primary school, implementing aims number 6 through 8 of the New Primary School Curriculum:

The New Primary School Curriculum aims to enable pupils to:

- ...6. develop desirable attitudes and behaviour based on the human and spiritual values accepted by society as embodied in the Rukunegara (National Ideology), and to make these the bases of daily life;
- 7. have knowledge and understanding of, an interest in, and sensitivity towards man and his environment;
- 8. interact socially, respect the rights and capabilities of others and possess the spirit of cooperation and tolerance;⁵

"Man and his environment" as mentioned in item number 7 has become a curriculum theme for the primary level. It consists of two components: the Humanities and Environment component, and the Spirituality, Values and Attitudes

⁴ ibid. Para 452, Art. 227.

⁵ Ministry of Education Malaysia, The New Primary School Curriculum, Curriculum Development Centre, 1990, p. 3.

component consists of Islamic Religious Education and/or Moral Education. (Non-muslim's are not required to take Islamic Religious Education but, all must take Moral Education). The New Primary School Curriculum (NPSC), 1990, states that these subjects are "given special attention as they are crucial to the development of attitudes, character and personality."⁶

The goals and aims of Moral Education then, as stated in the NPSC are the following:

The school as an institution for socialization is an agent for the transmission of noble human values accepted and desired by the Malaysian society. Opportunities for pupils to be aware of these values and to practise them can be provided both directly and indirectly.

The Moral Education syllabus for the primary school level is based on twelve values. These values, besides being universal, are drawn from the various religions, traditions and norms of a multi-racial Malaysian society in line with the tenets of the Rukunegara (National Ideology).

The Moral Education syllabus is designed in a spiral pattern where the same values are taught every year. However, the content and emphasis differ as they are developed and arranged according to the pupils' level of maturity. Special emphasis is given to the practice of good habits in order that good behaviour may be instilled in pupils.

Objectives:

The aim of Moral Education is to produce pupils of good character and who are able to make responsible decisions based on moral values of the individual, family, community and society.

The specific objectives of the Moral Education programme are to enable pupils to:

- a. form habits and behaviour consistent with moral values and attitudes;
- b. be aware of the values upheld by the society around them;
- c. possess moral values as the basis for the development of mental maturity;
- d. consider all aspects based on moral principles before practising them;
- e. provide rational grounds for decisions made pertaining to moral issues.⁷

Moral Education is considered part of the core curriculum in both the primary and secondary level of education. Approximately 180 minutes or 13% of the total teaching time of a week's instruction (1350 minutes) is given to it. Lower secondary denotes slightly less time of its total 1800 instructional minutes per week to the subject of Moral Education (or, Islamic Religious Education). In upper secondary, Moral Education continues to be an important part of the core curriculum whether part of the Arts and Science, Science, Technical or, Vocational stream. The average 1

⁶ *ibid.* p. 4.

⁷ *ibid.* pp. 12,13.

instructional time in these streams of higher education is, however, reduced to 1,640 minutes per week.

Character Expectations of Teachers Reflect National Ethics

The Philosophy of Teacher Education in Malaysia states that "the teacher, who is noble in character, progressive and scientific in outlook (is) committed to uphold the aspirations of the nation."⁸ These include the goals of national unity, national culture, scientific and technological development and, individual development. Each goal carries with it desired teacher qualities among which include the promotion of national culture, a high level of ethical and moral commitment. We thus see, even in its teacher education and in the requirements for credentialing, the Malaysian teacher is expected to reflect the moral/ethical standard set forth by the state. This standard is exemplified in the Moral Education curriculum. A teacher in training needs to complete 77 hours of pedagogy in the Moral Education course, both for primary and secondary credentialing.

Moral Education, the Curriculum

The implementation of the curriculum of Moral Education was begun in Malaysian state-funded schools in 1989. Although the Integrated Curriculum for Secondary Schools (ICSS) states that the inculcation of accepted moral values is incorporated in all subjects,⁹ values are specifically taught in Islamic Education for Muslim students and Moral Education for non-Muslim students. The ICSS document further states that "these values are universal and do not conflict with the religions, cultures and norms of Malaysian society. These values are also based on spiritual humanity and citizenship values."¹⁰

The specific values are:

1. compassion / empathy
2. self-reliance
3. humility / modesty
4. respect
5. love
6. justice

⁸ Ministry of Education Malaysia, Teacher Education in Malaysia, 1991, p. 1

⁹ Ministry of Education Malaysia, The Integrated Curriculum for Secondary Schools, Curriculum Development Centre, 1989, p. 3.

¹⁰ *ibid.* p. 6

7. freedom
8. courage
9. cleanliness of body and mind
10. honesty / integrity
11. diligence
12. cooperation
13. moderation
14. gratitude
15. rationality
16. public spiritedness

These values are generally treated with readings or, as for the primary level student, with situations told which elicit discussion. Comprehension questions, discussion and supplementary activities follow the moral / ethical situations proposed in secondary Moral Education texts.¹¹

The apparent universality of the sixteen common values may not be what is controversial to some observers. The selected values do appear to have appeal to global norms of human behavior. What has been called into question, however, is the manner in which they are taught. As Malaysia, like the United States, is a culturally diverse nation, the religious and philosophical context in which the common values are taught and discussed is invariably biased toward the presenter's own ethnic, religious or political persuasion. Though guarded and careful not to be set apart as dissenters, in a nation in which public opposition could lead to blacklisting or, even arrest.¹² Educators and critics will candidly offer disparaging criticism of a moral education curriculum that is centrally enforced and to some, superficial and pedantic. A common criticism is that the curriculum format of a reading about an imaginary circumstance in which a value is brought into play followed by a discussion, is often shallow and lacking controversy or real-life application to truly stimulate dialog and substantive examination. Norms of conformity appear to be the goal rather than the intellectual examination and debate of the common value.

Regardless of its critics, Malaysia is ahead of the United States in the

¹¹ Hamid, Siow and Arnasalam. Pendidikan Moral: Tingkatan 5. Dewan Bahasa dan Pustaka Kementerian Pendidikan Malaysia, Kuala Lumpur, 1992.

¹² Opposition was silenced in 1987 when more than 100 prominent political and social activists opposed to policies of the present government of Mahathir bin Mohamad were arrested, held without trial; some sent to prison and others ordered to serve two-year, in-house detention sentences. Three outspoken newspapers were closed and all political gatherings were banned. Those arrested included over 60 members of the political opposition, environmentalists, church workers, trade unionists and, teachers.

implementation of a curriculum of moral education and values clarification. The U.S. remains in a period of lively debate, bypassed entirely by the Malaysian Ministry of Education, as to whether or not and how moral education can be brought into the public school system. Sides have been taken by staunch humanists maintaining the strict separation of church and state and the increasingly, politically powerful Christian conservatives.

Before we examine this debate, that appears to have no resolution in sight, let us now note that, by the review of the history of education in the U.S., the promotion of moral virtue and right conduct, since colonial times, has been central to the purpose of American education. What has caused the lapse since the 1930's and its revival of interest in the 1970's shall also be examined.

The History of Moral Education in the United States

The founding history of this nation is anchored on the issue of religious freedom. The seventeenth century European settlers sought not only escape from arbitrary British political rule but, the state church of England. Yet, fear of a single dominant religion in the colonies led to the adoption of the First Amendment of the U.S. Constitution -- the separation of church and state. In the eighteenth century, public school founders such as Horace Mann favored and promoted the Protestant moral ethic. The popular McGuffey Readers stressed character, work, thrift, family, patriotism, respect for learning, reverence for tradition, struggle for union and a Manifest Destiny.¹³ The nineteenth century university curriculum, dominated by Latin classics and theology, offered a moral philosophy course to seniors defining the character qualities of the soon to be leaders of the nation.¹⁴

By the beginning of the twentieth century, immigration, industrialization, urbanization and, modernization weakened the emphasis of moral education in the public school. The university courses in ethics and idealism became elective courses and, in their place, science and technology took a focal position. Freudians, behaviorists and social scientists further eroded the importance of a Judeo-Christian morality by proposing psychological and social adjustment. Both psychologists and sociologists saw their disciplines as ethically neutral.

Organizational and philosophic changes in public education separated younger from older students and, promoted a more pragmatic and progressive curriculum. Central to these latter philosophical changes was John Dewey who radically moved education away from a teacher-centered, rote learning to a student-centered, activity-based curriculum.

¹³ Parker, Franklin. "Five Influential Books and Reports in American Education," Texas Tech Journal of Education, VIII, No. 2 (Spring, 1981), pp. 115-124; Franklin Parker, "Ideas that Shaped American Education," Phi Delta Kappan, LXII, No. 5 (January, 1981), pp. 314-319.

¹⁴ Sloan, Douglas. "The Teaching of Ethics in the American Undergraduate Curriculum, 1876-1976," in Daniel Callahan and Sissela Bok, editors, Ethics Teaching in Higher Education. New York: Plenum Press, 1980, pp. 1-57.

Progressive education, as the Dewey model was called, emphasized broader social ethics than the content of earlier courses and the moral atmosphere of its schools. Interests were integrated which had formerly been kept separate. For example, those of the individual and the group, the child and the curriculum and, the school and the society.

Several historical episodes in the twentieth century renewed interest in a more morally / ethically-based curriculum. The Great Depression turned educators back again toward a more ethically focused curriculum at which time "general education", or a liberal arts program was promoted at the higher education level. World War II created a search for moral uplift, as well. But it was the Cold War and the social upheaval of the 1960's and '70's that created perhaps the greatest need for curriculum changes. Alienated and isolated youth living in a world they believed they did not create produced the social revolutions of civil rights, student protest, women's liberation, to name a few. Vietnam, Watergate and, the Reagan-Bush presidential administrations all led to further dissolution with the nation's ability to provide a moral example to its citizenry.

Drugs, violence, crime and, family breakup became the responses of an angry and morally discontent populace. The economic necessity for women to work outside the home created in itself a host of social problems, not the least of which was the absence of an adult at home who could continually set norms and boundaries for the children.

In terms of national moral character then, we see that following World War II the 1950's were characterized by self-sacrifice, work and family --then came the affluent 1960's and '70's at which time many Americans rethought their values, rejected self-sacrifice and pursued sensual pleasures. This was followed by the 1980's and '90's in which we have seen increased dependency on foreign energy sources and products coupled with domestic price increases in defense and entitlement programs. Global inflation, job loss, and lowered standards of living have created a new crisis of moral resolve. This Great Recession has stirred a renewed sense of need for community, commitment, connectedness and a moral / ethical direction has once again become evident. Yet, despite this seemingly national need for a return to "traditional values" a considerable controversy exists as to what exactly are these traditional values of morality and ethics and how do we implement them in our education curriculums.

The Controversy Regarding Moral Education in the United States

From former Secretary of Education, William Bennett to organizations such as People for the American Way, there had been of late a call for increased attention by educators to character development. Arguments for the existence of a curriculum in moral education differ widely, however. Some, as in Malaysia, reject moral reasoning and focus instead on conduct. More important than simply talking

about values, they contend, is that young people should actually follow legitimate rules, for example, refraining from hurting others or vandalizing property. Others, emphasize critical thinking and the development of a rationale for their moral behavior. These latter proponents of moral education claim that schools must do more than indoctrinate but, must teach students to think for themselves.

Federal legislation has always tried to keep up with the changing public views with regard to this controversy. From 1913 to 1947 release time from public schools allowed up to two million school children to be sent to nearby churches, synagogues and sometimes even within the school premises itself for the purpose of religious instruction. In 1948 the U.S. Supreme Court declared such instruction unconstitutional when given on school grounds during school time but, in 1952 approved such instruction for off school grounds. Prayer in public schools was also declared unconstitutional in 1961 though this rule is continually being challenged to this day.

Within the last thirty years new pedagogies have arisen creating, at times, additional opposing camps of controversy. Principally, there are three: humanistic education, values clarification and, moral development or moral reasoning. Humanistic education deals with affective learning, emphasizing the concern for others, the valuing of interpersonal and human relations, feelings, sympathy, altruism, and helpfulness. Both the neo-progressives of 1965-1975 and followers of psychologist Abraham H. Maslow (1908-1970), who was concerned with the stages through which a creative person reaches self-fulfillment, advocate this pedagogy. More controversial is the concept of values clarification. Following the clarification of the moral dilemma from a subjective point of view and the discussion of alternative responses, this method attempts to have the students choose for themselves the appropriate behavior. Parents and others object to the students' frank discussion of their own, friends, and family moral dilemmas. Values clarification has also been called superficial, ineffective, and possibly dangerous because of its public disclosures, subjectivity, and moral relativism.¹⁵ Moral development or moral reasoning follows the developmental observations of psychologists Jean Piaget (1896-1980) and Lawrence Kohlberg (1927-) and enjoy a large following, literature, and curricular programs. Piaget identified four states of moral development from observing the way children used rules of games they played. Kohlberg observed that children first think and act out of fear of punishment, desire for reward, or exchange of favors; they then act according to the expectations set by authorities to maintain good order. Only following this do they act and think on the basis of moral principles alone.

¹⁵ David Purpel and Kevin Ryan, Moral Education...It Comes with the Territory. Berkeley, CA: McCutchen Publishing Co., 1976, Part II.

Flawed Implementation

To respond to the question as to what has actually been implemented in classrooms throughout the U.S. we note that many state legislatures and boards of education have recommended moral education for kindergarten through grade twelve. Yet, as in California it was found that half of the state's high schools had no moral education syllabus, course, or program; most had no materials for their teachers and, furthermore, there was very little urging from the administrators of local school districts for moral education. In California, teacher education institutions have shown little interest in moral education.¹⁶

Nevertheless, despite what K-12 education officials are not doing to implement moral education in their schools, we see significant public opinion in support of it. In a 1991 sampling of over 900 citizens in New York State, three quarters of them believe that teaching common values is a very important goal of public education.¹⁷ In part, due to this lack of inaction at the state and local level, an area in education which has boomed in the last decade is that of private Christian academies. While many may have begun in the South and elsewhere to circumvent racial integration, they may also be seen as a grass-roots response to the absence of a morally/ethically-based curriculum in the public schools.

The private Christian academies stress religion, morality and, basic skills. Many have small enrollments and do not survive due to the lack of business acumen of their administrators and boards and due to the economic hardships of the last few years which has prompted many parents to reluctantly return to the public school. Those that are surviving the hard times press for behavioral conformity rather than value clarification's objective analysis and argumentation for various points of view.¹⁸

There has been a boom in moral/ethical education in one other area of American education: in higher education. Up to 15,000 courses are now offered in U.S. undergraduate colleges. Fifty percent of these courses are in applied ethics; i.e., bioethics, business ethics, legal ethics, medical ethics, etc. Most tend to be interdisciplinary, elective, and oriented to such specific issues as euthanasia, bribery, atomic power, whistle blowing (i.e., reporting misdeeds), etc.¹⁹ The relative free intellectual environment of higher education in the U.S. may account for the growth and implementation of this type of course work. Only in unusual cases has the higher

¹⁶ Hobbs, Howard Edward (Ed.D.), "The Moral Domain: Prescriptions of California Public High School Officials Regarding the Ethics Curriculum in Social Studies Education," University of Southern California, 1981; abstracted in Dissertation Abstracts International, XLIII, 7A (January, 1983), p. 2218.

¹⁷ New York State United Teachers, New York State United Teachers 1991 Education Opinion Survey... Final Report. Section II. Fact Finders, Inc., Delmar, N.Y., 1991.

¹⁸ Peshkin, Alan. "God's Choice: The Total World of a Fundamentalist Christian School," Educational Leadership, Vol. 43, No 4 (Dec. 1985-Jan. 1986), p. 36.

¹⁹ Rosen, Bernard and Arthur L. Caplan, The Teaching of Ethics IX. Ethics in the Undergraduate Curriculum. Hastings-on-Hudson, N.Y.: The Hastings Center, 1980, pp. 1-16.

educational institution been questioned for its choice of course work or instructors²⁰

Thus, we see that while the controversy of content and means of a curriculum in moral education has created a seeming standstill in public primary and secondary education, in private and in institutions of higher education moral education has become either the cornerstone or is responsible for the most rapidly growing area of educational pursuit.

Conclusion

Moral education or "character education" are appealing concepts. They bring to mind images of courageous women and men, noble values and, lofty ideals. Unquestionably, educators must do their part to develop such qualities. However, in doing so, we must not neglect the teaching of critical thinking. People will be better prepared to act in accord with their beliefs if they have considered the alternatives and developed a sound rationale for their positions. In the American form of democracy we give parents the right to restrict their children's exposure to ideas they disagree with, including the right to send their children to private schools that reinforce the parents' values. Public schools, on the other hand are responsible not only to parents but also to the larger society for the kinds of citizens they produce. Because or society needs people who are both ethical and rational, committed and objective, schools must do more than indoctrinate their students; they must teach them to think for themselves.

These views are in conflict with the "limited democracy" of Malaysia which appears to perceive the critical analysis of state policy as subversive. But as commentators on the recent historic Asian-Pacific summit in Seattle have said, the limited democracies of Asia (i.e. Malaysia and Singapore) are having unparalleled levels of economic and social successes; perhaps it is inappropriate to impose another ideology upon them.²¹ It remains to be seen, however, whether or not these countries can sustain their present levels of societal harmony and cooperation with governmental policies given that a rise in the standard of living, as evidenced by post-World War II U.S. history, creates an undeniable questioning of authority and established policies.

²⁰ In November, 1993 the president of the University of California at Los Angeles has been called upon to respond for that university's decision in allowing convicted junk-bond trader, Robert Milken to teach a course in corporate business. To date the university president has yet to respond.

²¹ National Public Radio, an unidentified news broadcaster, week of November 15, 1993.

Rose Giordano

Topic 1: Southeast Asia - Geography

Aim: How does the geography of Southeast Asia affect the lives of the people there?

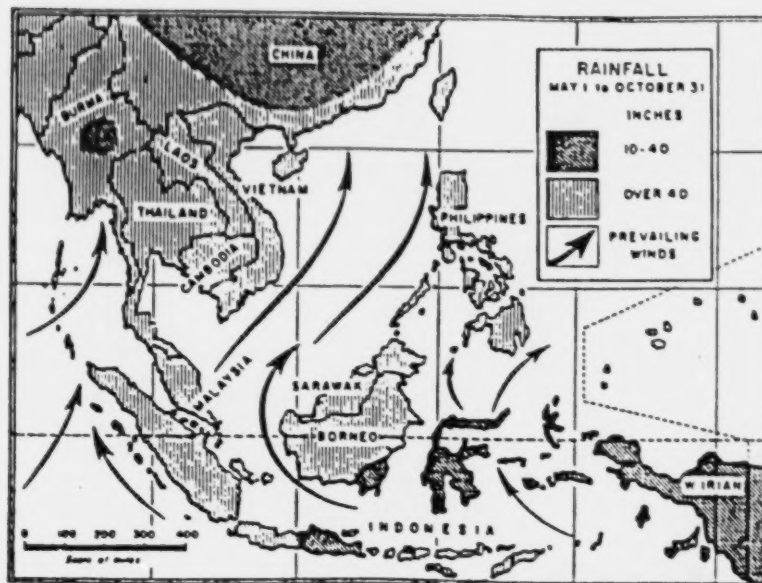
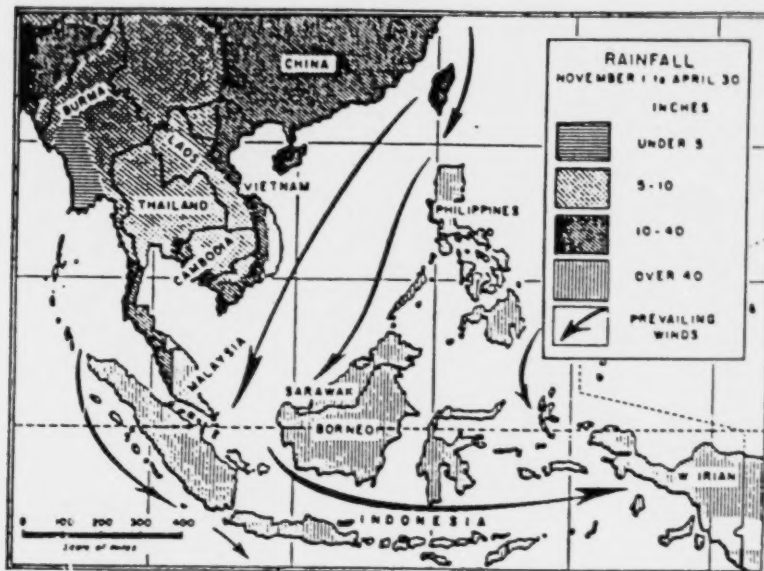
Major ideas: A regions geographical characteristics including location influence its role in world affairs.

The geographic diversity of Southeast Asia has promoted cultural diversity as adaptations to the environment.

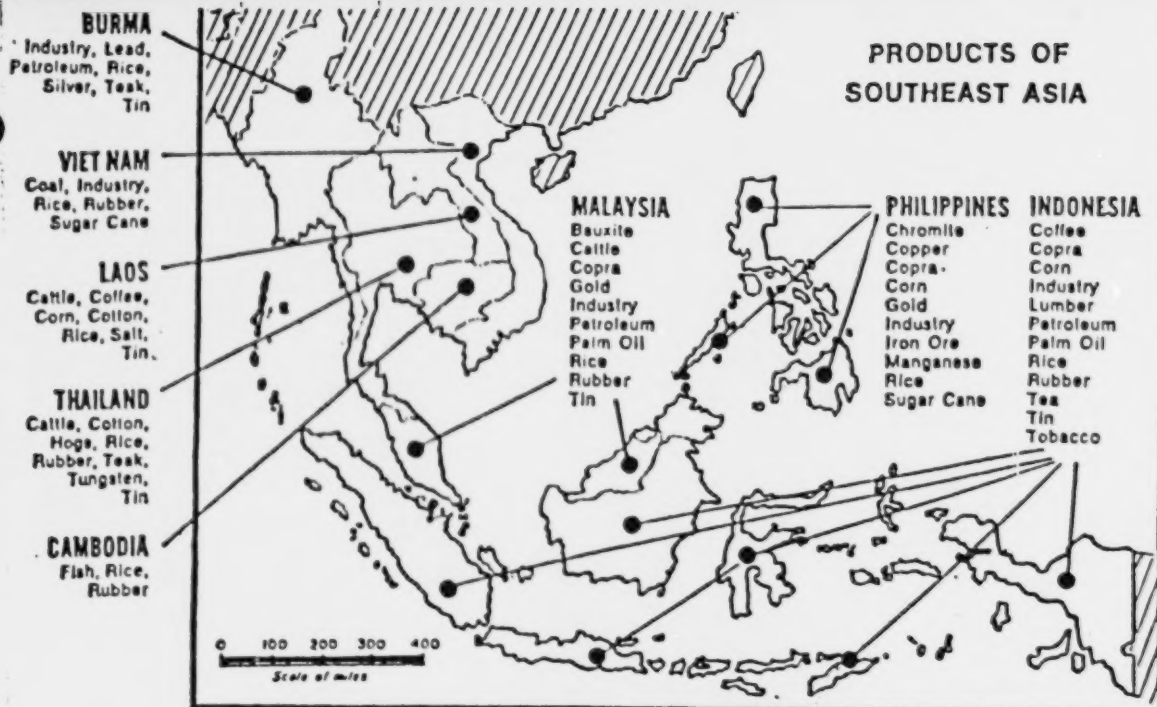
Questions and procedures: Students will use maps and readings to answer the following questions.

1. It is not an accident that Southeast Asia is the rice bowl of Asia. Explain.
2. Based on the reading, why is agriculture hindered despite vast amounts of water?
3. Why are so many western and eastern businesses anxious to enter the Southeast Asia market?
4. What cultures had a strong influence on Southeast Asia because of their close proximity?
5. How does the monsoon climate affect Southeast Asia?

SEASONAL RAINFALL MAP



South East Asia, History, Culture, People. Globe Book Co. N.Y., 1986.
P6-7.



SOUTHEAST ASIA'S MINERAL WEALTH

<i>Mineral</i>	<i>Where Found</i>
Bauxite	Indonesia*, Malaysia, Vietnam
Coal	Burma, Indonesia, Malaysia, Philippines, Thailand
Copper	Philippines, Vietnam
Gold	Burma, Philippines
Diamonds	Borneo
Jade	Burma
Iron Ore	Burma, Indonesia, Malaysia, Philippines, Vietnam, Thailand
Lead	Burma, Philippines, Thailand, Vietnam
Manganese	Indonesia, Malaysia, Philippines, Vietnam
Petroleum	Burma, Indonesia*
Rubber	Cambodia, Indonesia, Malaysia
Rubies	Burma
Sapphires	Thailand
Silver	Burma
Tin	Burma, Indonesia*, Malaysia*, Thailand, Vietnam
Tungsten	Thailand

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C. AGRICULTURE

Because Southeast Asia has vast amounts of rainfall, the benefits to agriculture should be very great. There are, however, several reasons why this is not true.

Two of the most important reasons, erosion and leaching, affect the soil and cause the land to become unproductive.

1. Erosion. The people in the uplands region clear away the natural vegetation on the hills, cultivate the land and then leave when the soil is no longer fertile.

The heavy rains wash the topsoil from the barren hills and river banks into the river. This has helped form the large river deltas found at the mouth of the Red, Mekong, Chao Phraya, and the Irrawaddy rivers. The Irrawaddy deposits more than one-quarter billion tons of silt at the delta annually.

2. Leaching. Heavy rains wash minerals out of the soil. This process of washing out soil nutrients or minerals necessary for plant growth is called *leaching* and is common to the tropics. The heavy tropical rains, therefore, ruin much of the soil for most vegetation, except for the trees that send down deep roots.

Natural Vegetation. The kinds of natural vegetation in an area depend upon the amount of rainfall and the range of temperature of an area. The tropical rain forest has well-drained soil, steady high temperatures, and rainfall of more than 80 inches. With less rain and a seasonal dry period, such as in the monsoon areas, there are *deciduous* trees (trees that shed their leaves) such as teak. If the rainfall is less than 40 inches, typical vegetation is scrub growth.

Subsistence Farming. Most farmers in Southeast Asia are "subsistence farmers." This means that the farmers raise just enough crops for their own use rather than for sale. Rice is the basic—the most important—food grown here. Although Southeast Asia has been called "Asia's rice bowl," rice is still grown on a subsistence level.

Other subsistence crops are corn, beans, sweet potatoes, cassava, peanuts and coconuts. Coconuts are not only a source of food, but their leaves are used to make baskets and fans and to supply the thatched roofs for houses. The husks are used for ropes, matting, and fuel. Shells are a source of cups, spoons, and decorations.

The Wet-Rice Method. Wet-rice cultivation is practiced in the lowlands. The rice is grown in flooded fields which are divided into smaller parts by dikes. The area surrounded by a dike is called a *paddy*.

In the wet-rice method, seedlings are transplanted from seed beds to the flooded paddies. (This is like the method used in China and Japan.) The deltas are the best areas for growing rice. It is no surprise, therefore, that the greatest centers of population are found around these areas. As rice needs water all year round, the people often have to develop workable irrigation systems.

Rose Giordano

Aim: Why does the jungle instill both fear and awe in those who travel through it?

Major idea: The jungle can be both a friend and foe to the people of the Malay peninsula.

Questions and procedures:

1. Imagine that you are traveling through the jungles of Malaysia. What do you see? Who or what do you encounter? What emotions are you feeling? Answer these questions in one paragraph.

Students will read their responses aloud.

2. Students will read the short story, 'A Jungle Passage' by Tan Kong Peng.

1. How does the writer describe the jungle?
2. Why does he fear his companion?
3. Does his companion fear the jungle?
4. What would you do at the end of the story? run away?

A Jungle Passage

TAN KONG PENG

June, 1947. The season of pounding rains brought by the north-east monsoon from the South China Sea to the east coast of the Peninsula was followed by a period of drought. The swamps and marshes of the jungle of Pahang, Trengganu, Kelantan, and eastern Johore had turned to dry land. Smaller streams and brooks had dried up. Most of the wider rivers that had to be crossed by canoes during the monsoon could now be forded.

Taking advantage of the dry season, I went to Panching from Bundi, walking through thick virgin jungle on the border of Pahang and Trengganu, in search of a piece of land said to have rich deposits of tin ore.

I was grateful to Hamid Salek, the Penghulu of Kampong Bundi, whom I found to be an excellent guide. He knew the jungle path so well that he was to me a walking compass. He did not put a single foot out of place. He knew which path to take in order to avoid climbing high hills, and at what point to make a turn to avoid crossing wide rivers. He went as straight as an arrow.

Hamid was in his forties, healthy, tall and strong, but fierce-looking and ugly. His upper teeth protruded from his mouth. There was a deep, long scar running from his

left eye to his left ear; another scar on the left of his forehead made his leathery face look even more frightening. His head was wrapped in a turban. He wore a dirty, fetid *sarong* and *baju*, with a long *parang* at his waist. He made me think of the pirates who must have sailed the Malacca Straits long ago.

But my pirate guide kept me good company in the Malayan forest, and entertained me endlessly with interesting tales of the jungle kingdom. He told me that when the elephant family travelled in the jungle, the wild creatures cleverly arranged themselves in a circle to protect their young. He told me how the long, thin rattan snake entrapped animals, and so many other strange and wonderful things.

'*Inche*, you will never believe me unless you have actually seen one yourself,' he said. 'The colour of a rattan snake is exactly the same as rattan. Its head and tail cannot be seen, and nobody knows what length it is. It makes a loop with its rope-like body and sets itself across the jungle track. When some unfortunate animal, perhaps a wild boar, deer, or even a tiger, passes by, it pulls the noose tight and entwines itself around its prey. It's so strong that it's impossible for any trapped animal to escape after being caught. When its victim is tired of struggling, the rattan snake bites a hole in its neck, sucks its blood, and then abandons the body. We, who are so used to travelling in the jungle, often meet the dead bodies of its victims.'

It was in such a myth-like and exciting atmosphere that I walked through the jungle with Hamid. By evening we had travelled more than ten miles, and every object in the forest was beginning to fade and blur. We decided to break our journey until the following morning when we could see the sun again. Hamid led me to an excellent camp-site at the foot of a huge rock.

I unloaded the jungle sack from my back with relief. There were some biscuits in it, two bottles of cold water,

a torch-light, a compass, and a few samples of tin ore which I had picked up on the way. In addition, I had in the sack the teeth and claws of rare animals and a blow-pipe which I had obtained by exchanging some salt and tobacco with the chief of thirty *Sakais*, when we had passed through Sungei Takai earlier in the day. They only weighed a few *katis* in all, yet to have them added to my own weight for the distance I had to cover made every step an effort.

I felt so tired that I threw myself on the ground, without any thought for what was under my body. Although the ground was rough, I felt as if I were lying comfortably on a double-sprunged Vono bed.

Hamid proved himself an experienced woodsman – he made a fire before he sat down to relax.

He warned me while I was lying stretched out like a log of wood, 'Inche, don't part with your *parang*. It's true that all wild animals are afraid of fire, but it's better to keep your *parang* by your side.'

'What kind of animals are we likely to see?' I asked.

'Tiger,' was the answer.

He unwrapped a small packet, took out a piece of *sireh* leaf, put some *kapor* on it, folded it into a small cake and put it into his mouth. As he chewed the *sireh*, he said in a low voice: 'I once saw two tigers fighting for human flesh here.'

He's trying to scare me, I told myself.

'Oh, did you enjoy watching so much that you did nothing to help?' I asked him jokingly.

'What? Rescue him? I would have chopped him into pieces. I wished that the tigers would swallow his bones as well!' He stared hard at me.

He would be a very successful actor on the stage, I thought.

'Have a man chopped into pieces?' I pointed to the sky and said laughingly: 'There is Tuhan Allah above!'

'Tuhan Allah!' he shouted. 'If there ever was a

'Tuhan Allah at all, we poor people would not suffer thus.'

How well he dramatizes, I mused, half asleep.

'Hamid,' I said, 'let's go to sleep. Don't tell me any more such Arabian Night stories, or you may frighten me to death.'

'*Inche*, I am not joking. I'm telling you the truth. If you are not chicken-hearted, I will prove it to you.'

'What do you mean?' I interrupted, my curiosity thoroughly aroused. 'If I were chicken-hearted, I would not have come so far with you.'

He sat silently and looked at the surroundings with a look of deep grief in his eyes.

'Come on, what do you want to show me?' I sat up. 'Are you going to show me tigers fighting for human flesh?'

It seemed as though my words provoked him. He stood up without a word. I held my *parang* in my left hand and the torch in my right, and followed him round the other side of the rock.

He pointed to a spot and said, 'Look, what is that?'

I aimed my torch at the spot he showed me, and . . . Allah! There was a hill of skeletons in front of me. And blades of grass had grown through the eye-sockets of some of the naked skulls.

'These are my victims,' he said.

A sudden horror flashed through my mind. My hair stood on end.

'You . . . you . . .' I could hardly utter a word.

To be with a murderer in this thick jungle was no better than being with a lion in an amphitheatre. I was paralysed. He could at any time force me to fight like a gladiator with him, *parang* to *parang*; and then before long, I too would lie on the hill of skeletons. My blood raced. I gripped my *parang* as hard as I could.

'*Inche*, don't be afraid. When men die, only their bones are left. There is nothing for you to be afraid of.'

It was cold comfort. I took two steps back.

But Hamid, like a doomed man, lowered his head and returned to our camp fire. I followed him yards behind. He sat down again by the fire, I sat in front of him, with the fire between us.

Darkness had by this time covered the whole of the jungle. There were only a few stars in the murky sky. It was dead silent except for the jungle symphony of unseen insects.

His big bloodshot eyes were fixed on the fire. His face was blood-red in the glow and made the light seem more dark and frightening. Ghostly shadows danced behind him. My blood flowed even more rapidly and I gripped my *parang* even more tightly. But he did nothing else other than gaze at the fire and from time to time throw dry branches on to it.

We were silent.

I do not know how long it was before I spoke: 'Why did you kill?'

'Kill?' It was as if he had woken from a dream. 'Kill! Why did I kill?'

Suddenly he pressed both his hands hard against the ground, like a fierce wounded tiger, his big eyes flashing with anger.

'Devils!' he cried. 'They are nothing more than blood-sucking devils!'

He raised his head. Looking into the dark sky, he shouted, 'They are like the rattan snakes, they trap us, suck our blood, and make life a living hell! I chopped off their heads and it was a pleasure for me to watch them die!'

I could see he must have suffered bitterly in the past. I asked him, sympathy dragged from me by his suffering, 'Did someone make you *susah* before?'

There was no answer to my question. In a low, muttering voice, he seemed to be making a statement to the fire. 'My father died when I was six. We had no relatives.

The only things he left my mother and myself were an *atap* hut and a few old *sarongs*. Then Itam, a younger brother of the Penghulu of our *kampung*, claimed that my father owed him money, and made my mother his fourth wife. We had no choice but to give in to him – that rich beast!

'We still lived in our own *atap* hut after my mother married him. He gave my mother only a few *gantangs* of rice every month. When I refused to call him father, he kicked me and had me beaten up. My mother was afraid to speak and could only cry when it happened.' The tears began to course down his cheeks.

'With two other boys whom he employed, I was made to look after his cattle. He had about fifty head of cattle. My mother died while I was still in my teens.'

'Then?'

He was obviously telling the truth.

'Then, I was made to accompany the beast on this very same route, bringing with us twenty-five head of cattle to be sold in Pahang and Negri Sembilan, because the price of cattle there was two or three times higher than in Kelantan. The last time I accompanied him on this journey, I killed him and chopped off his head when we spent a night at this very spot. I sold all his cattle, and returned to my *kampung* in Kelantan a year later after I had spent all the money I got from the sale of the cattle. Nobody ever knew that it was I who killed him. I told everyone that we were robbed on the way, and that he was killed by the robbers.

'It was thus that I became a guide for those who wished to sell cattle, as I was one of the few who really knew this jungle route. Many times, I brought my temporary employers here intentionally and killed them while they were fast asleep at night. I sold their cattle and kept the money for myself. I cannot remember the number of the victims of my *parang*. I just threw their bodies over there behind the rock.

'There was one occasion when I almost failed. My

victim was so strong and tough. I waited until he was asleep and then attacked him with my *parang*, but I missed his head and wounded him on the shoulder. He jumped up and fought back. He got me twice.' He pointed to the scar on his forehead. 'But I managed to kill him and added one more to my record.'

He paused for a moment and continued, '*Inche*, all this happened more than twenty years ago.'

He gave a long sigh. His remorse was so great a contrast to his previous anger.

'Aye! *Inche*, I am getting old now and I have seen a lot of life and death. At first, I killed that beast because I hated him. Later I killed others because it was the easiest way to get money.'

'But,' he gave another deep sigh, '*Inche*, if we want to live, we must let others live. You are still young, *Inche*. No matter what you do in the future, you must remember this: learned people, high-class people, and *pandai* people may not think the same way, but we who have learned and lived the hard way know this well: if we want to live, we must let others live. Live and let live.'

All these words were coming from the mouth of a murderer. I wondered whether it was a dream? But no, it was fact: the bright dying fire, the ghostly shadows, the pirate-like murderer with his red-rimmed eyes staring hard at the fire, sitting just in front of me. All this was real. I was not dreaming.

I felt confused and unable to find a single word to say. His sufferings had won my sympathy, but not my confidence. My hand was all the time on my *parang*, gripping it as tightly as I could. I was desperately tired, but I had not the courage to lie down. I just sat with my back against a tree, not even daring to shut my eyes. The picture of the heap of skeletons and skulls kept appearing before me. Through the whole of that cold, damp jungle night, my mind felt numb, yet a strange thought persisted:

'Is man perhaps his own greatest enemy?'

Rose Giordano

Southeast Asia - Independence Movements

Aim: Have the experiences of the countries of Southeast Asia been similar or different since independence?

Major ideas: In many areas of the world, the establishment of independent nation states after W W II led to rivalries among the powers

Questions and procedures

1. Have students work in groups and provide each group with a fact sheet on one of the following countries:

Vietnam

Malaysia

Philippines

2. Have each group fill in a chart with the following information about their assigned country:

location

history

independence

present government

present foreign policy

3. Have students combine information on the board

4. How were the experiences of these nations following independence been similar? different?

Writing Exercises:

Which country in Southeast Asia would you like to visit and Why?

As a leader of one of these countries, write a speech telling your people about the obstacles still to be overcome now that you are independent.

PHILIPPINES

July 4th is an important date in the Philippines because it was on this day in 1945 that General Douglas MacArthur announced its complete liberation from Japan and on this day in 1946, the United States President Harry Truman proclaimed its independence. Less than three months before the day of independence, national elections were held based on a constitution adopted in 1935 and amended in 1940 and 1948. The constitution was designed to follow an American presidential form. Elections until 1969, generally considered fair, took place every four years signifying the existence of a broad democratic support in the country. During this period, the Communist-led rebels (Hukbalahap) were brought under control, but were not eliminated.

Ferdinand E. Marcos was elected president in 1965 and his Nationalist Party gained a majority in the senate in 1967. Marcos in 1969 became the first Filipino president to be elected to a second 4-year term. A constitutional convention, consisting of 320 members elected democratically, was held in 1971 and decided that the constitution be written in English, with translations in other locally spoken languages, and that the voting age be lowered to 18 from 21 years. A new charter also adopted to change the form of government from presidential to parliamentary and to assign emergency powers to the president.

As a result of the last provision in the charter the democratic processes in force for two and a half decades came to an end in 1972 when President Marcos declared martial law in the name of upholding "law and order" and became the dictator. Since 1973 several mock referenda have been held and Marcos was given a 'popular approval' to continue on with his martial law. In 1976, the name of the capital, Quezon City, a suburb in the Manila metropolitan area, was changed to Manila. The election of 1978, the first one since the imposition of martial law, was full of fraudulence and as expected, Marcos' 'New Society Movement' party members won all the places in the national assembly. With limited opportunities given to the opposition in the midst of an unlimited political repression unleashed by the Marcos government, his party won most local elections (governors, mayors, and local councils).

Two insurgencies, one by the Communists in central Luzon with 5,000 armed men, and the other by the Moslems with 10,000 strong armed people in central Mindanao and Sulu, have plagued Marcos martial law regime all through its existence. Internal unrest against martial law has also erupted on several occasions demonstrating a feeling of popular disapproval of a dictatorial regime.

Philippines has stayed a constant U.S. ally and has offered bases to U.S. military.

Philippines at a Glance

Name: Republic of Philippines
Area: 115,830 mi² (300,000 km²)
Population: 47,914,017 (1980 est.)
Capital: Manila (Pop: 1,165,990)
Other Cities: Cebu (Pop: 489,208)
Monetary Unit: Peso (U.S. \$1 = 7.65 Pesos, 1981)
Chief Products

Agriculture: Rice, corn, sugar, copra

Industries: Food processing, tobacco, cement, textiles

Per capita GNP: U.S. \$620 (1979)

Religion: Christianity, Islam

Languages: Pilipino (official), English, Spanish. Some 77 native languages are spoken of which nine are of major importance and they belong to Malayo-Polynesian family.

Railways: 715 mi (1143 kms)

Roadways: 84,556 mi (135,291 kms)

While the Thieu government continued to exist with a great deal of political manipulation, repression and encouragement to corrupt practices, the communist insurgents were gathering increasing momentum, culminating in the formation of a parallel "Provisional Revolutionary Government" in 1969. Thieu was re-elected president in 1971 in an uncontested election to serve a second 4-year term, by preventing two of his rivals from entering the contest. This election, by no standard fair, was also the South Vietnam Republic's last. The South Vietnam government fell to the Communists in April 1975 and Thieu left for the Philippines. Thousands of Vietnamese also left the country and were received in the United States as refugees. The problem of the "boat people" refugees fleeing South Vietnam continued through 1980s. The South was joined with the North forming a single state structure in 1976.

Name: Socialist Republic of Vietnam
 Borders with: Kampuchea (Cambodia), Laos, China
 Area: 127,246 mi² (329,506 km²)
 Population: 53,300,000 (1980 est.)
 Capital: Hanoi (Pop: 1,443,500)
 Other Cities: Ho Chi Minh City or Saigon (Pop: 3,460,500) Haiphong (Pop: 1,191,000), DaNang (Pop: 500,000)
 Monetary Unit: Dong (U.S. \$1 = 2.18 Dongs, 1981)
 Chief Products
 Agriculture: Rice, sugarcane, tea, cotton
 Industries: Phosphate fertilizer, cement, food processing
 Per capita GNP: U.S. \$170 (1978)
 Religion: Buddhism (Chinese Confusian base), Taoism, Christianity
 Language: Vietnamese (official), Cantonese
 Railways: 1,272 mi (2,047 kms)
 Roadways: 3,690 mi (5,980 kms)

VIETNAM

In 1954, after the French left, Vietnam, it was divided along the 17th parallel into two independent countries—North and South—in accordance with the Geneva Agreements, which stipulated a general election in 1956. The South Vietnam president Ngo Dinh Diem refused to abide by The Geneva Agreements and the stipulated election never took place. South and North remained two separate states though the Geneva Agreements conceived of a united Vietnam. The North led by its popular communist leader, Ho Chi Minh, never accepted the separation and named itself the Democratic Republic of Vietnam with capitol in Hanoi. The Republic of South Vietnam had its capital in Saigon.

North Vietnam

North Vietnam had a Communist-led government from the inception with Ho Chi Minh as its founder president. The constitution was apparently democratic, but as in Russia and China, led the way to one-party (Communist Party) dictatorship. At the helm of the executive branch was the president and his cabinet ministers. There was an 'elected' legislative assembly. The Communist Party stayed in full control of executive, legislative and judicial branches.

The National Assembly election was held in 1964, but the scheduled 1968 election was postponed because of severe United States bombing. However, People's Council elections were held in 1967 at different levels. Ho Chi Minh's death in 1969 eventually led to a smooth transition in which the former vice-president Duc Thuong assumed the presidency, but the national assembly endorsed a collective leadership. After seven years, in 1971, elections for a 420 seat national assembly took place. True to the principle of one-party dictatorship, 522 out of 527 candidates contesting the election were approved by

the Vietnam Fatherland Front, a broad based popular wing of the Communist Party. Duc Thuong was reelected president and Pham Van Dong became the prime-minister.

A power struggle hindered the effective leadership and Le Duan, the party secretary became more influential. The election for National Assembly in 1975 chose 425 members and the major cabinet ministers' responsibilities remained unchanged. North Vietnam was officially unified with the South on July 2, 1976 and was given a new name, the Socialist Republic of Vietnam.

South Vietnam

Independent South Vietnam was a monarchy in 1954. Bao Dai was the sovereign and Diem was the premier. A referendum in 1955 abolished the monarchy and led to the formation of a republic, with Diem as the president. Diem's regime lasted up to 1963 when a military coup was staged leading to his murder. Thereafter, nine coups took place in less than two years and finally in July 1965 Vice Marshal Ky established a firm military control. In 1966 an election was held to elect a constituent assembly, which adopted a new constitution the following year. The constitution, patterned on the U.S. model, provided for a two house legislature, an independent judiciary and a presidential form of government. In accordance with the new constitution an election was held in 1967, which was boycotted by the Communists, who had been engaged in anti-Saigon regime guerrilla warfare in the countryside ever since 1954. Though there were eleven presidential candidates, the only non-civilian, General Nguyen Van Thieu, was elected with the largest share (35%) of votes. The fairness of the election was questionable and Thieu became a president with a minority of popular approval. The elected legislature also contained a large number of members who were opposed to Thieu.

Name: Malaysia
 Borders with: Thailand, Singapore, Brunei and Indonesian Kalimantan
 Area: 127,315 mi² (239,746 km²)
 Population: 14,000,000 (1980 est.)
 Capital: Kuala Lumpur (Pop: 500,000)
 Other Cities: George Town (Pop: 280,000), Ipoh (Pop: 255,000)
 Monetary Unit: Ringgit (Malaysian \$: U.S. \$1 = 2.14 Ringgit, 1980)
 Chief Products
 Agriculture: Rubber, palm oil, pepper, rice
 Industries: Steel, tin, automobiles, electronic
 Per capita GNP: U.S. \$ 1,090 (1978)
 Religion: Islam (major), Buddhism, Taoism, Hinduism
 Languages: Malay (major), English, Chinese dialects, Tamil
 Railways: 1,138 mi (1,832 km)
 Roadways: 18,813 mi (201,008 kms)

MALAYSIA

Malaya, a part of the Malay peninsula of the Southeast Asian mainland, won independence from Britain in 1957 and was then called the Federation of Malaya. The British transferred the power to local nationalists after they had secured the country from communist insurgency. In 1963, the name of the country was changed to Federation of Malaysia because Singapore and northern Borneo (i.e., Sarawak and Sabah of Kalimantan), erstwhile colonies of Britain, joined the new Federation. As Indonesia vehemently objected to the British move of federating northern Borneo with Malaysia and not with Indonesia, the latter's relationship with Malaysia was strained considerably. This also affected Singapore's port based trading. Singapore, which was also experiencing a mounting tension between its two dominant ethnic groups—Chinese and Malays—withdrawn from the Malaysian Federation and became an independent state in 1965.

At the national level, the Malaysian constitution was designed on the British model: ceremonial monarch, Senate and House of Representatives. The House election takes place at least once in 5 years and the Senate once in six years. However, unlike Britain the country has a second tier of government—states—which have their own legislature and executive branch.

The national election of 1969 reduced the popularity of the Alliance party which had governed the country and whose leader, Abdul Rahman, a Malay Moslem, had held the office of prime minister ever since its independence. Ethnic riots emerged following the elections and an emergency was proclaimed with curfews, censorship and suspension of democratic institutions. Rahman came under heavy criticism. He

resigned in 1970 and his deputy, Tun Abdul Razak, also belonging to the ruling Alliance Party became the prime minister. By 1971, emergency prohibitions were lifted and the parliament was summoned after a two-year suspension. To prevent communal outbreaks and to stabilize Malay dominance over the other ethnic minorities—Chinese and Indians—the Constitution was amended, proscribing the following items from public and parliamentary discussion: a) non-Malay citizenship rights, b) special constitutional privileges given to Malays, c) the question of having Malay as the official language and d) the 'sovereign' status of Moslem sultans of Malay. Several politicians were prosecuted for violating the new constitutional provision, which

for all practical purposes legitimized the advantage of the ethnic Malays. Thus, Malaysia paved the way for a society where Malays were given special economic privileges despite important Chinese and Indian ethnic minorities.

The national election of 1974, returned the successor of the former ruling Alliance Party: United Malays National Organization (UMNO), to power with 87% of the parliamentary seats, though with only 59% of the votes. On Razak's death in 1975, his deputy Datuk Hussain bin Onn, took the office of prime minister. Hussain continued to be the prime minister even after the 1978 election when his UMNO captured 85% of the seats in the parliament. Malays, who are economically more depressed than the ethnic Chinese and Indians, are progressing at an increasing rate compared to non-Malays. Many Malays feel that not enough is done for them while the Chinese and the Indians feel that the Malay progress is registered at their cost.

Malaysia has an anti-communist government, but it is not totally allied to the United States like Philippines, though it has good relations with the latter.

Rose Giordano

What problems are facing nations of Southeast Asia?

Major ideas: Students will learn the differences between developing nations and developed nations.

Questions and procedures:

1. Students will draw a chart comparing the life expectancy, infant mortality rate, per capita income, GNP, urbanization, and literacy rate among four different countries:

Malaysia

Indonesia

United States

Switzerland

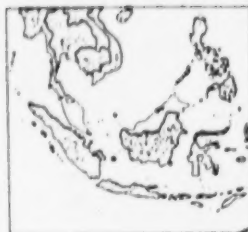
2. Based on their findings, students will make conclusions on the differences between developing and developed countries.

3. Based on their charts, what are the biggest problems facing Malaysia and Indonesia?

4. Which country Malaysia or Indonesia would you prefer to visit?

Malaysia

Official name: Malaysia.
Form of government: federal constitutional monarchy with two legislative houses (Senate [69], House of Representatives [177]).
Chief of state: Yang di-Pertuan Agong (Paramount Ruler).
Head of government: Prime Minister.
Capital: Kuala Lumpur.
Official language: Malay.
Official religion: Islam.
Monetary unit: 1 ringgit, or Malaysian dollar (M\$) = 100 cents; valuation (Oct. 2, 1989) 1 U.S.\$ = M\$2.69; 1£ = M\$4.35.



Area and population

Regions	Capitals	area		population 1987
		sq. mi.	sq. km.	
Fed. Malaysia				
Selangor	Kuala Lumpur	28,425	73,670	1,322,900 ¹
Sarawak	Kuching	48,050	124,449	1,550,000
West Malaysia				
Johor	Johor Baharu	7,331	18,988	1,963,500
Kedah	Alor Setar	9,429	24,325	1,325,700
Kelantan	Kota Bharu	5,769	14,943	1,116,400
Malaka	Malaka	837	2,150	548,800
Negeri Sembilan	Seremban	2,505	6,443	679,000
Pahang Darul Makmur	Kuantan	13,688	35,365	978,100
Perak	Ipoh	8,110	21,005	2,107,800
Perlis	Kangar	307	795	175,600
Pulau Pinang	Penang	398	1,031	1,087,000
Selangor Darul Ehsan	Shah Alam	3,072	7,956	1,830,800
Terengganu	Kuala Terengganu	5,002	12,955	683,900
Federal Territories				
Kuala Lumpur	—	94	243	1,158,200
Labuan	—	35	91	7
TOTAL LAND AREA		127,320	329,758	16,527,800
WATER AREA		264	684	
TOTAL AREA		127,584	330,442	

Demography

Population (1989): 17,421,000.
Density (1989): persons per sq. mi. 136.8, persons per sq. km. 52.8.
Non-rural (1985): urban 38.2%; rural 61.8%.
Sex distribution (1987): male 50.39%, female 49.61%.
Age breakdown (1986): under 15, 37.8%; 15–29, 29.2%; 30–44, 17.5%; 45–59, 10%; 60–74, 4.5%; 75 and over, 1.2%.
Population projection (2000): 21,485,000; (2010): 24,363,000.
Infant mortality: 29.9.
Race composition (1987): Malay and other indigenous (Orang Asli, or Bumiputera) 60.9%; Chinese 30.4%; Indian 8.2%; other nonindigenous 0.5%.
Religious affiliation (1980): Muslim 52.9%; Buddhist 17.3%; Chinese folk-religion 11.6%; Hindu 7.0%; Christian 6.4%; other 4.8%.
Major cities (1980): Kuala Lumpur 1,103,200¹; Ipoh 293,849; Penang 248,200; Johor Baharu 246,395; Petaling Jaya 207,805.

Vital statistics

Birth rate per 1,000 population (1988): 29.3 (world avg. 27.1).
Death rate per 1,000 population (1988): 4.9 (world avg. 9.9).
Natural increase rate per 1,000 population (1988): 24.4 (world avg. 17.2).
Total fertility rate (avg. births per childbearing woman; 1988): 3.6.
Mortality rate per 1,000 population (1979): 1.7.
Infant mortality rate per 1,000 population (1979): 0.02.
Life expectancy at birth (1988): male 68.9 years; female 72.7 years.
Major causes of death per 100,000 population (1981):⁴ heart disease 29.1; infectious and parasitic diseases 19.2; malignant neoplasms (cancers) 18.6; cerebrovascular diseases 14.4; pneumonia 10.6.

National economy

GDP (1989): Revenue: M\$22,742,000,000 (nontax revenue 33.8%, income tax 31.5%, import duties 11.8%, excise taxes 7.0%). Expenditures: M\$22,742,000,000 (social services 28.6%, debt service 26.9%, security 16.2%, administration 10.8%, economic services 8.8%, transfer payments 4.7%).
Income (1987): receipts from visitors U.S.\$717,000,000; expenditures by visitors abroad U.S.\$1,272,000,000.
Production (metric tons except as noted): Agriculture (1988): palm oil 1,000,000; rice 1,725,000; rubber 1,610,000; cocoa beans 204,000; pineapples 143,600; peppers 17,500; livestock (number of live animals) 2,258,000; goats 625,000; cattle, 347,000; goats, 220,000; buffalo, 99,000; sheep, 57,000; chickens; roundwood 33,600,000 cu m; fish catch 932,500. Mining and quarrying (1988): bauxite 360,798; iron ore 131,821; copper concentrates 900; tin concentrates 28,866. Manufacturing (1986): cement 3,176,000; pressed palm oil 2,255,000; iron and steel products 362,000; paints 302,000 litres; plywood 503,000 cu m; tires 1,846,000 units; television sets 863,000 units; air conditioners 337,000 units; road motor vehicles 153,000 units. Construction (buildings completed, 1986):⁵ residential 109,100 sq m; nonresidential 959,900 sq m. Energy production (consumption): electricity (kWh-hr; 1987) 17,387,000,000 (17,364,000,000); coal 1,000 tons; 1987 none (475,000); petroleum (barrels, 1987) 185,348,000 (176,000); petroleum products (metric tons; 1987) 7,064,000 (9,407,000); natural gas (cu m; 1987) 12,227,000,000 (4,479,000,000).
National product (1987): U.S.\$29,556,000,000 (U.S.\$1,800 per capita).

Structure of gross domestic product and labour force

	1988			
	in value\$ M\$ 000 000	% of total value	labour force ⁷	% of labour force
Agriculture	13,790	21.1	1,899,800	31.2
Mining	8,944	10.8	37,200	0.6
Manufacturing	15,781	24.2	999,200	16.4
Construction	2,098	3.2	358,400	5.9
Public utilities	1,203	1.8	8	0.0
Transp. and commun.	4,311	6.6	261,200	4.3
Trade	8,905	10.6	211,600	3.5
Finance	5,578	8.7	844,300	13.9
Pub. admin., defence	7,845	12.0	1,473,200 ⁸	24.2 ⁸
Services	1,442	2.2		
Other	-659 ⁹	-1.0 ⁹		
TOTAL	65,338	100.0	6,082,900	100.0

Public debt (external, outstanding; 1987): U.S.\$19,065,000,000.

Population economically active (1988): total 6,622,200; activity rate of total population 39.0% (participation rates: over age 15 [1985] 58.8%, female [1980] 33.6%, unemployed 8.1%).

Price index (1985 = 100)

	1982	1983	1984	1985	1986	1987	1988
Consumer price index	92.5	95.9	99.7	100.0	100.7	101.6	103.6

Household income and expenditure. Average household size (1980) 5.2; annual income per household (1984): M\$13,140; sources of income: n.a.; expenditure (1978): food 37.1%, transportation 18.0%, housing 10.6%, household durable goods 7.7%, recreation 6.0%, clothing and footwear 5.7%, health 2.2%.

Land use (1987): forested 59.6%; meadows and pastures 0.1%; agricultural and under permanent cultivation 13.3%; other 27.0%.

Foreign trade¹⁰

	Balance of trade (current prices)					
	1983	1984	1985	1986	1987	1988
M\$ 000,000	+5,028	+8,954	+10,664	+10,480	+11,864	+16,048
% of total	8.3%	13.1%	16.2%	17.1%	17.1%	17.0%

Imports (1987): M\$31,983,000,000 (thermionic valves and tubes 17.8%, petroleum products 5.0%, steel plates and sheets 2.4%, grain 2.1%, crude petroleum 1.5%, raw beet and cane sugar 1.0%). **Major import sources:** Japan 21.7%; U.S. 18.7%; Singapore 14.8%; U.K. 4.3%; West Germany 4.2%; Australia 4.1%.

Exports (1987): M\$45,176,000,000 (thermionic valves and tubes 15.3%, crude petroleum 13.9%, sawn logs and timber 13.0%, natural rubber 8.7%, palm oil 7.2%, liquefied natural gas 3.9%). **Major export destinations:** Japan 19.5%; Singapore 18.2%; U.S. 16.6%; South Korea 5.3%; The Netherlands 3.5%; West Germany 3.4%.

Transport and communications

Transport. Railroads: track length (1986) 1,381 mi, 2,222 km; passenger-mi 947,000,000¹¹; passenger-km 1,524,000,000¹¹; short ton-mi cargo 912,000,000¹¹; metric ton-km cargo 1,332,000,000¹¹. Roads (1987): total length 24,276 mi, 39,069 km (paved 80%). Vehicles (1987): passenger cars 1,504,208; trucks and buses 338,980. Merchant marine (1988): vessels (100 gross tons and over) 499; total deadweight tonnage 2,265,811. Air transport (1988): passenger-km 8,592,000,000; metric ton-km cargo 385,944,000; airports (1987) with scheduled flights 38.
Communications. Daily newspapers (1985): total number 42; circulation 1,670,000¹²; circulation per 1,000 population (1982) 10. Radio (1988): 7,090,979 receivers (1 per 2.4 persons). Television (1987): 1,658,566 receivers¹³ (1 per 10 persons). Telephones (1987): 1,500,507 (1 per 11 persons).

Education and health

Education (1987)				
	schools	teachers	students	student/teacher ratio
Primary (age 7–12)	6,691	102,356	2,274,452	22.2
Secondary (age 13–19)	1,165	60,390	1,302,048	21.6
Voc. teacher tr.	54	1,969	23,145	11.8
Higher ¹⁴	42	10,347	109,545	10.6

Educational attainment (1980). Percent of population age 25 and over having: no formal schooling 36.6%; primary education 42.1%; secondary 19.4%; higher 1.9%. **Literacy (1980):** total population age 15 and over literate 5,719,358 (72.6%); males 3,195,031 (82.2%); females 2,524,327 (63.2%).
Health: physicians (1987) 5,794 (1 per 2,853 persons); hospital beds (1986) 32,960 (1 per 489 persons); infant mortality rate (1988) 24.0.
Food (1984–86): daily per capita caloric intake 2,723 (vegetable products 84%, animal products 16%); 121% of FAO minimum.

Military

Total active duty personnel (1989): 114,500 (army 78.6%; navy 10.9%; air force 10.5%). **Military expenditure as percent of GNP (1987):** 3.2% (world 5.4%); per capita expenditure U.S.\$57.

¹Includes 43 non-elective seats. ²Includes Labuan federal territory. ³1985. ⁴Medically certified deaths only. ⁵Results of the Central Bank Survey of four major towns: Kuala Lumpur, Shah Alam, Kelang, and Seremban. ⁶At constant prices of 1978. ⁷Employed only. ⁸Services includes public utilities and trade. ⁹Includes import duties and bank service charges. ¹⁰Import figures are f.o.b. in balance of trade and c.i.f. for commodities and trading partners. ¹¹Peninsular Malaysia and Singapore, 1988. ¹²1984. ¹³1985. ¹⁴1986.

Indonesia

Local name: Republik Indonesia
Local name of Indonesia:
Form of government: unitary multiparty
 republic with two legislative houses
 House of People's Representatives
 (DPR); People's Consultative
 Assembly (MPR).
Head of state and government:
 President.
Capital: Jakarta.
Official language: Bahasa Indonesia.
Religion: monotheism.
Monetary unit: 1 Indonesian rupiah
 (Rp) = 100 sen; valuation (Oct. 2,
 1989) 1 U.S.\$ = Rp 1,788;
 1 = Rp 2,892.



Area and population

	Capital	Area		Population 1988 estimate
		sq mi	sq km	
Metropolitan district				
Jakarta Raya	Jakarta	228	590	8,860,600
Provinces				
Aceh	Dienasser	2,147	5,561	2,768,000
Bengkulu	Bengkulu	8,173	21,188	1,058,000
North Java	Jayapura	102,928	421,981	1,508,200
Jambi	Jambi	17,345	44,924	1,954,600
Java Barat	Bandung	17,877	46,300	33,084,700
Java Tengah	Samarang	13,207	34,296	27,961,700
Java Timur	Surabaya	18,503	47,922	32,608,700
Sumatera Barat	Pontianak	55,664	145,760	3,043,600
Sumatera Selatan	Bandarasin	14,541	37,660	2,409,700
Sumatera Tengah	Palangkaraya	58,919	152,600	1,230,300
Sumatera Timur	Samarinda	78,162	202,440	1,722,500
Lampung	Tanjung Karang	12,860	33,307	8,845,100
Maluku	Ambon	28,767	74,505	1,741,800
Maluku Tenggara Barat	Mataran	7,790	20,177	3,172,500
Maluku Tenggara Timur	Kupang	18,485	47,878	3,277,000
Riau	Pakanbaru	36,511	94,562	2,810,000
Sulawesi Selatan	Pajang Pandang	28,101	72,781	8,968,200
Sulawesi Tengah	Pau	28,921	69,728	1,663,200
Sulawesi Tenggara	Kendari	10,690	27,686	1,243,000
Sulawesi Utara	Manado	7,345	19,023	2,442,100
Sumatera Barat	Padang	19,219	49,778	3,888,500
Sumatera Selatan	Palimbang	40,034	103,688	5,875,200
Sumatera Utara	Medan	27,331	70,787	10,132,300
Timor Timur	Dili	5,743	14,874	681,300
Special autonomous districts				
Irian	Bandar Aceh	21,387	55,392	3,215,400
Yogyakarta	Yogyakarta	1,224	3,169	3,048,500
Mal		741,101	1,919,443	175,218,700

Demography

Population (1989): 177,046,000.
Density (1989): persons per sq mi 238.9, persons per sq km 92.2.
Urban-rural (1985): urban 26.2%; rural 73.8%.
Sex distribution (1985): male 49.77%; female 50.23%.
Age breakdown (1985): under 15, 39.4%; 15-29, 27.2%; 30-44, 16.9%; 45-59, 10.8%; 60-74, 4.7%; 75 and over, 1.0%.
Population projection: (2000) 214,410,000; (2010) 246,102,000.
Doubling time: 44 years.
Ethnolinguistic composition (1980): Javanese 40.1%; Sundanese 15.3%; Bahasa Indonesia 12.0%; Madurese 4.8%; other 27.8%.
Religious affiliation (1985): Muslim 86.9%; Christian 9.6%, of which Roman Catholic 3.1%; Hindu 1.9%; Buddhist 1.0%; other 0.6%.
Major cities (1985): Jakarta 7,829,000; Surabaya 2,345,000; Medan 2,110,000; Bandung 1,633,000; Semarang (1984) 1,077,000.

Vital statistics

Birth rate per 1,000 population (1988): 27.2 (world avg. 27.1).
Death rate per 1,000 population (1988): 11.1 (world avg. 9.9).
Natural increase rate per 1,000 population (1988): 16.1 (world avg. 17.2).
Total fertility rate (avg. births per childbearing woman, 1988): 3.3.
Mortality rate per 1,000 population (1985-86): 7.6.
Infant mortality rate per 1,000 population (1985-86): 0.8.
Life expectancy at birth (1988): male 54.9 years; female 57.7 years.
Major causes of death: n.a.; however, major diseases include tuberculosis, malaria, dysentery, cholera, and plague.

National economy

Budget (1988-89 est.): Revenue: Rp 28,963,600,000,000 (royalties from energy production 30.6%, aid for development 24.7%, value-added tax 16.5%, income tax 13.0%, excise tax 4.6%, nontax revenues 4.3%). Expenditures: Rp 28,963,600,000,000 (debt service 36.8%, development 30.7%, civil service 16.6%, subsidies for autonomous regions 10.0%).
Public debt (external, outstanding, 1987): U.S.\$41,284,000,000.
Tourism (1987): receipts from visitors: U.S.\$803,000,000; expenditures by foreigners abroad U.S.\$494,000,000.
Production (metric tons except as noted): Agriculture, forestry, fishing (1987): rice 38,766,000; sugarcane 21,764,000; cassava 13,700,000; corn 4,800,000; sweet potatoes 2,200,000; palm oil 1,698,000; copra 1,400,000; rubber 1,000,000; livestock (number of live animals) 12,900,000 goats, 6,470,000 cattle, 5,300,000 sheep, 2,994,000 buffalo; roundwood 160,085,000 cu m; fish catch 2,609,700. Mining and quarrying (1987): nickel ore 1,936,576; kaolite 612,670; copper ore⁴ 243,246; iron ore⁴ 148,958; tin ore⁴ 25,889;

silver 3,652,000 kg. Manufacturing (1987): cement 11,860,607; fertilizer 6,476,425; paper 121,487; cotton yarn 162,069 bales; beer 827,870 hectoliters; cigarettes 14,186,129,000 units. Energy production (consumption): electricity (kW-hr, 1987) 34,810,000,000 (34,810,000,000); coal (metric tons, 1987) 1,730,000 (2,914,000); crude petroleum (barrels, 1987) 488,436,000 (240,027,000); petroleum products (metric tons, 1987) 28,566,000 (23,792,000); natural gas (cu m, 1987) 27,669,700,000 (6,493,000,000).
Gross national product (1987): U.S.\$76,766,000,000 (U.S.\$450 per capita).

Structure of gross domestic product and labour force

	1987		1986	
	in value Rp. 000,000,000	% of total value	labour force	% of labour force
Agriculture	29,208.2	25.5	37,644,472	53.6
Mining	15,044.8	13.1	5	5
Manufacturing	15,952.0	13.9	5,605,971	8.0
Construction	6,087.4	5.3	5	5
Public utilities	1,018.5	0.9	5	5
Transport and communication	7,405.4	6.5	5	5
Trade	19,957.8	16.8	9,758,404	13.9
Finance, real estate	6,501.8	6.0	5,182,039	7.45
Public admin., defence	8,911.8	7.8	10,018,076	14.3
Services	4,737.0	4.1	1,985,930	2.8
Total	114,518.5	100.0	70,192,912	100.0

Population economically active: total (1986) 70,192,912; activity rate 41.6% (participation rates: ages 15-64, 68.1%; female 39.4%; unemployed 2.6%).

Price and earnings indexes (1980 = 100)

	1983	1984	1985	1986	1987	1988	1989 ¹
Consumer price index	85.4	95.5	100.0	105.8	115.6	124.9	133.3
Monthly earnings index ²	80.1	90.7	100.0	108.4			

Household income and expenditure (1986): Average household size 4.9; income per household: n.a.; sources of income (1976): wages 42.1%, self-employment 41.5%, transfer payments 2.5%; expenditure: food 61.2%, housing and utilities 17.4%, clothing 4.9%, durable goods 2.9%.
Land use (1987): forested 67.1%; meadows and pastures 6.5%; agricultural and under permanent cultivation 11.7%; other 14.7%.

Foreign trade

Balance of trade (current prices)

	1983	1984	1985	1986	1987	1988
U.S.\$ 000,000	+6,545	+9,508	+9,430	+5,249	+5,625	+7,419
% of total	18.3%	27.7%	34.0%	21.5%	19.6%	23.5%

Imports (1988): U.S.\$13,248,500,000 (machinery and transport equipment 38.5%, chemicals 19.2%, mineral fuels 9.1%, crude materials 7.2%). **Major import sources:** Japan 25.6%; U.S. 13.1%; Singapore 6.8%.
Exports (1988): U.S.\$19,218,500,000 (crude petroleum 21.3%, natural gas 13.7%, plywood 10.8%, preparation rubber 5.9%, petroleum products 5.0%). **Major export destinations:** Japan 41.7%; U.S. 16.0%; Singapore 8.6%.

Transport and communications

Transport. Railroads: (1988) length 6,583 km; (1986) passenger-km 7,332,000,000; (1986) metric ton-km cargo 1,452,000,000. Roads (1986): length 219,791 km (paved 39%). Vehicles (1988): passenger cars 1,191,231; trucks and buses 1,284,278. Merchant marine (1988): vessels (100 gross tons and over) 1,736; deadweight tonnage 2,958,574. Air transport (1988): passenger-km 13,824,000,000; metric ton-km cargo 463,176,000; airports (1989) 134.
Communications. Daily newspapers (1986): total number 97; total circulation 3,048,635; circulation per 1,000 population 18. total radio (1988): 21,785,492 receivers (1 per 8.0 persons). Television (1988): 7,112,469 receivers (1 per 24 persons). Telephones (1987): 890,117 (1 per 193 persons).

Education and health

Education (1987-88)¹

	schools	teachers	students	students/ teacher ratio
Primary (age 7-12)	144,561	1,107,100	28,649,890	24.1
Secondary (age 13-18)	26,367	583,527	8,793,056	15.1
Voc., teacher tr.	3,460	95,777	1,447,278	15.1
Higher	792	115,359	1,179,489	10.2

Educational attainment (1985): Percent of population age 25 and over having: no schooling 30.3%; less than complete primary 32.2%; primary 22.8%; some secondary 6.4%; secondary 7.1%; higher 1.2%. **Literacy (1985):** total population age 15 and over literate 79,197,000 (74.1%); males literate 41,450,000 (83.0%); females literate 33,708,000 (65.4%).

Health (1986): physicians 20,768 (1 per 8,010 persons); hospital beds 111,300 (1 per 1,495 persons); infant mortality rate per 1,000 live births (1988) 83.0.
Food (1984-86): daily per capita caloric intake 2,513 (vegetable products 97%, animal products 3%); 117% of FAO recommended minimum.

Military

Total active duty personnel (1989): 285,000 (army 75.4%, navy 15.8%, air force 8.8%). **Military expenditure as percent of GNP (1987):** 2.1% (world 5.4%); per capita expenditure U.S.\$8.

¹Includes 100 nonselective seats reserved for the military. ²Includes the 500 members of the House of People's Representatives plus 500 other delegates. ³Detail does not add to total given because of rounding. ⁴Concentrates. ⁵Included in finance and real estate. ⁶Mostly unemployed. ⁷May. ⁸Based on daily average wages of agricultural estate workers. ⁹Refers to schools under the Department of Education and Culture only.

Switzerland

Official name: Confédération Suisse (French); Schweizerische Eidgenossenschaft (German); Confederazione Svizzera (Italian) (Swiss Confederation)
Form of government: federal state with two legislative houses (Council of States [46]; National Council [200])
Head of state and government: President
Capital: Bern
Official languages: French, German, Italian
Official religion: none
Monetary unit: 1 Swiss Franc (Sw F) = 100 centimes, valuation (Oct. 2, 1989) 1 U.S.\$ = Sw F 1.62; 1 E = Sw F 2.63.



Area and population

Cantons	Capitals	area		population 1988 ¹ estimate
		sq. mi.	sq. km.	
Aargau	Aarau	542	1,405	478,511
Appenzell Aussen Rhoden ²	Hauterive	94	243	49,782
Appenzell inner Rhoden ²	Appenzell	66	172	13,140
Basel Landschaft ²	Liestal	165	428	227,126
Basel Stadt ²	Basel	14	37	192,559
Bern	Bern	2,335	6,049	928,758
Fribourg	Fribourg	645	1,670	197,755
Genève	Genève	109	282	365,525
Glarus	Glarus	264	684	36,874
Graubünden	Chur	2,744	7,106	167,143
Jura	Delsmont	123	317	64,645
Luzern	Luzern	576	1,492	308,741
Neuchâtel	Neuchâtel	308	797	156,943
Nidwalden ²	Stans	107	276	31,347
Obwalden ²	Sarnen	189	491	27,749
Sankt Gallen	Sankt Gallen	778	2,014	407,012
Schaffhausen	Schaffhausen	115	298	70,094
Schweyz	Schweyz	351	908	104,634
Solothurn	Solothurn	305	791	220,252
Thurgau	Frauenfeld	391	1,013	195,219
Ticino	Bellinzona	1,085	2,811	278,647
Uri	Amdorf	416	1,076	33,435
Vaud	Sion	2,018	5,226	235,399
Vaud	Lausanne	1,243	3,219	558,942
Zug	Zug	92	239	82,790
Zürich	Zürich	668	1,729	1,136,566
TOTAL		15,943	41,293	6,566,799³

Demography

Population (1989): 6,689,000.
Density (1989): persons per sq. mi. 419.6, persons per sq. km. 162.0.
Urban-rural (1987): urban 60.4%; rural 39.6%.
Sex distribution (1987): male 49.13%; female 50.87%.
Age breakdown (1988): under 15, 17.1%; 15-29, 22.9%; 30-44, 22.8%; 45-59, 17.8%; 60-74, 12.8%; 75 and over, 6.6%.
Population projection (2000) 6,911,000; (2010) 6,932,000.
Ethnolinguistic composition (1980): German 65.0%; French 18.4%; Italian 9.8%; Spanish 1.6%; Romansch 0.8%; Turkish 0.6%; other 3.8%.
Religious affiliation (1980): Roman Catholic 47.6%; Protestant 44.3%; Jewish 0.1%; other 7.8%.
Major cities (1988): Zürich 346,879 (840,313⁴); Basel 171,574 (363,029⁴); Geneva 161,473 (384,507⁴); Bern 136,292; Lausanne 124,022.

Vital statistics

Birth rate per 1,000 population (1988): 12.3 (world avg. 27.1; 1987); legitimate 94.1%; illegitimate 5.9%.
Death rate per 1,000 population (1988): 9.2 (world avg. 9.9).
Natural increase rate per 1,000 population (1988): 3.1 (world avg. 17.2).
Total fertility rate (avg. births per childbearing woman; 1987): 1.5.
Marriage rate per 1,000 population (1988): 6.8.
Life expectancy at birth (1986-87): male 73.8 years; female 80.5 years.
Major causes of death per 100,000 population (1987): heart disease 265.4, of which ischemic 148.1, other 117.3; malignant neoplasms (cancers) 243.4.

National economy

Budget (1987): Revenue: Sw F 24,902,000,000 (indirect taxes 54.7%, of which sales taxes 31.8%; income and property taxes 38.9%, of which direct federal taxes 21.4%). Expenditures: Sw F 23,846,000,000 (social welfare 22.3%; defense 19.8%; transportation 14.1%; education 9.1%).
National debt (end of year 1987): Sw F 27,671,000,000.
Tourism (1988): receipts from visitors U.S.\$5,615,000,000; expenditures by nationals abroad U.S.\$5,019,000,000.
Production (metric tons except as noted): Agriculture, forestry, fishing (1987): milk 3,700,000, sugar beets 800,000, potatoes 720,000, wheat 460,000, apples 350,000, barley 250,000, grapes 165,000, livestock (number of live animals) 1,973,000 pigs, 1,880,000 cattle, roundwood 4,885,000 cu m; fish catch 4,807. Mining (1987): salt 400,000. Manufacturing (value added in Sw F '000,000; 1985): machinery and transport equipment 10,364; electrical goods, electronics, and optics 8,764; chemicals (all forms) 7,969; metal products 5,711; graphic arts 4,058; food products 3,806; wood products 3,172; watches and jewelry 2,469. Construction (in Sw F '000,000; 1986): residential 14,663; nonresidential 20,151.

Energy production (consumption): electricity (2000 kw; 1987) 56,976,000 (47,521,000,000); coal (metric tons; 1987) none (521,000); crude petroleum (barrels; 1987) none (28,330,000); petroleum products (metric tons; 1987) 3,998,000 (11,076,000); natural gas (cu m; 1987) 8,585,000 (1,659,169,000).
Gross national product (1987): U.S.\$138,163,000,000 (U.S.\$21,250 per capita).

Structure of gross domestic product and labour force

	1985		1988	
	in value Sw F '000,000	% of total value	labour force	% of labour force
Agriculture	8,180	3.8	209,200	6.4
Manufacturing, mining	58,825	25.7	988,200	29.8
Construction	17,325	7.6	225,800	7.0
Public utilities	5,023	2.2	21,300	0.7
Transp. and commun.	14,763	6.5	198,500	6.1
Trade	39,742	17.4	603,300	18.6
Finance, insurance ⁴	36,994	16.2	303,300	9.3
Pub. admin., defence	27,933	12.3	271,400	8.4
Services	27,933	12.3	419,600	12.9
Other	6,700 ¹	2.9 ¹	25,700 ⁴	0.8 ⁴
TOTAL	227,950	100.0	1,241,400	100.0

Population economically active (1986): total 3,244,400; active 1,414,000; of total population 49.4% (participation rates: age 15 and over [1984] 59.9%; female 37.2%; unemployed [1988] 0.7%).

Price and earnings indexes (1985 = 100)

	1982	1983	1984	1985	1986	1987	1988
Consumer price index	91.2	91.9	95.7	100.0	100.8	102.2	104.1
Hourly earnings index	90.3	91.8	96.3	100.0	101.6		

Household income and expenditure: Average household size (1981) 2.5; average income per household (1982) Sw F 61,000 (U.S.\$30,045); sources of income (1985): wages 64.0%, social security 11.8%, other 24.2%. Expenditure (1987): food 20.8%, housing 18.0%, education and recreation 16.0%, transportation 13.8%, health 7.6%.

Land use (1986): forested 26.4%; meadows and pastures 40.5%; agricultural and under permanent cultivation 10.4%; other 22.7%.

Foreign trade⁹

Balance of trade (current prices)

	1983	1984	1985	1986	1987	1988
Sw F '000,000	-6,871	-7,852	-7,359	-5,781	-8,933	-7,834
% of total	8.0%	8.1%	5.2%	4.1%	4.9%	5.0%

Imports (1987): Sw F 75,171,000,000 (machinery 20.3%, chemical products 11.0%, clothing and textiles 10.1%, precious metals and jewelry 7.4%, tourism vehicles 6.6%). **Major import sources:** W.Ger. 34.3%; France 10.8%; Italy 10.2%; U.K. 6.1%; U.S. 5.3%; Japan 4.6%.

Exports (1987): Sw F 67,477,000,000 (nonelectrical machinery 20.3%, electrical machinery 11.9%, pharmaceuticals 8.1%, precious-metal articles and jewelry 6.9%, watches 6.4%). **Major export destinations:** W.Ger. 21.3%; France 9.1%; U.S. 8.8%; Italy 8.3%; U.K. 7.5%; Japan 3.8%.

Transport and communications

Transport. Railroads (1988): length¹⁰ 3,117 mi., 5,016 km, passenger-km 10,853,000,000¹¹; metric ton-km cargo 7,500,000,000¹¹. Roads (1987): total length 44,128 mi., 71,018 km. Vehicles (1987): passenger cars 2,732,720; trucks and buses 228,757. Merchant marine (1988): vessels (100 gross tons and over) 25; total deadweight tonnage 434,041. Air transport (1988):¹² passenger-km 14,325,000,000, metric ton-km cargo 813,400,000; airports (1989) with scheduled flights 5.

Communications. Daily newspapers (1988): total number 96; total circulation 2,869,518; circulation per 1,000 population 429. Radio (1988): 2,553,701 receivers (1 per 2.6 persons). Television (1988): 2,316,413 receivers (1 per 2.9 persons). Telephones (1986): 5,622,976 (1 per 1.2 persons).

Education and health

Education (1987-88)

	schools	teachers	students	student/teacher ratio
Primary (age 7-12)			375,300	
Secondary (age 13-19)			362,900	
Voc., teacher tr.			240,500	
Higher			121,700	

Educational attainment (1970): Percent of population age 25 and over having: no formal schooling 0.4%; primary and lower-secondary education 73.1%; higher-secondary 7.2%; some postsecondary 10.2%; university degree 3.1%. **Literacy:** virtually 100.0%.

Health: physicians (1986) 10,602 (1 per 620 persons); hospital beds (1983) 66,192 (1 per 98 persons); infant mortality rate (1987) 6.8.

Food (1984-86): daily per capita caloric intake 3,432 (vegetable products 59%, animal products 41%); (1984) 128% of FAO recommended minimum.

Military

Total active duty personnel:¹³ (1988): 605,000 (army 89.6%, air force 10.4%). **Annual expenditure as percent of GNP (1987):** 2.1% (world 5.4%), per capita expenditure U.S.\$563.

¹January 1. ²Dedication, functions as a full canton. ³Includes 999,688 resident aliens. ⁴Population of urban agglomeration, 1986. ⁵Includes Liechtenstein. ⁶Includes consulting services. ⁷Imputed bank charges less import duties. ⁸Unemployed. ⁹Import figures are f.o.b. in balance of trade and c.i.f. in commodities and trading partners. ¹⁰1986. ¹¹Swiss Federal Railways. ¹²Swissair only. ¹³Mobilized personnel.

United States

Official name: United States of America.

Form of government: federal republic with two legislative houses (Senate [100], House of Representatives [435]).

Head of state and government: President.

Capital: Washington, D.C.

Official language: English.

Official religion: none.

Monetary unit: 1 dollar (US\$) = 100 cents, valuation (Oct. 2, 1989).

1 US\$ = 10.62, 1 £ = US\$ 1.62.



Area and population		area ¹		population
States	Capitals	sq. mi.	sq. km.	1989 estimate ²
Alabama	Montgomery	51,705	133,915	4,150,000
Alaska	Juneau	591,004	1,530,693	565,600
Arizona	Phoenix	114,000	295,259	3,649,000
Arkansas	Little Rock	53,187	137,754	2,414,000
California	Sacramento	158,706	411,047	28,607,000
Colorado	Denver	104,091	269,594	3,393,000
Connecticut	Hartford	5,018	12,997	3,257,000
Delaware	Dover	2,044	5,294	658,000
Florida	Tallahassee	58,664	151,939	12,535,000
Georgia	Atlanta	58,910	152,578	6,524,000
Hawaii	Honolulu	6,471	16,760	1,121,000
Idaho	Boise	83,564	216,430	1,013,000
Illinois	Springfield	57,871	149,885	11,599,000
Indiana	Indianapolis	36,413	94,309	5,542,000
Iowa	Des Moines	56,275	145,752	2,780,000
Kansas	Topeka	82,277	213,096	2,485,000
Kentucky	Frankfort	40,409	104,659	3,742,000
Louisiana	Baton Rouge	47,752	123,677	4,510,000
Maine	Augusta	33,265	86,156	1,203,000
Maryland	Annapolis	10,460	27,091	4,665,000
Massachusetts	Boston	8,284	21,455	5,863,000
Michigan	Lansing	97,102	251,493	9,266,000
Minnesota	St. Paul	86,614	224,329	4,298,000
Mississippi	Jackson	47,689	123,514	2,680,000
Missouri	Jefferson City	69,697	180,514	5,163,000
Montana	Helena	147,046	380,847	898,000
Nebraska	Lincoln	77,355	200,349	1,590,000
Nevada	Carson City	110,561	286,352	1,049,000
New Hampshire	Concord	9,279	24,032	1,116,000
New Jersey	Trenton	7,887	20,168	7,827,000
New Mexico	Santa Fe	121,593	314,924	1,595,000
New York	Albany	52,735	136,583	17,761,000
North Carolina	Raleigh	52,669	136,412	6,602,000
North Dakota	Bismarck	70,702	183,117	664,000
Ohio	Columbus	44,787	115,998	10,787,000
Oklahoma	Oklahoma City	69,956	181,185	3,285,000
Oregon	Salem	97,073	251,418	2,750,000
Pennsylvania	Harrisburg	46,043	119,251	11,844,000
Rhode Island	Providence	1,212	3,139	996,000
South Carolina	Columbia	31,113	80,582	3,507,000
South Dakota	Pierre	77,116	199,730	708,000
Tennessee	Nashville	42,144	109,152	4,933,000
Texas	Austin	266,807	691,027	17,451,000
Utah	Salt Lake City	84,899	219,887	1,750,000
Vermont	Montpelier	9,614	24,900	557,000
Virginia	Richmond	40,767	105,586	6,068,000
Washington	Olympia	68,139	176,479	4,612,000
West Virginia	Charleston	24,231	62,758	1,871,000
Wisconsin	Madison	66,215	171,496	4,803,000
Wyoming	Cheyenne	97,809	253,324	503,000
District				
Dist. of Columbia	—	69	179	615,000
TOTAL		3,679,192	9,529,063	247,732,000

Demography

Population (1989): 248,777,000.

Density (1989): persons per sq. mi. 67.6, persons per sq. km. 26.1.

Urban-rural (1987): urban 76.7%; rural 23.3%.

Sex distribution (1988): male 48.71%; female 51.29%.

Age breakdown (1988): under 15, 21.5%; 15-29, 24.2%; 30-44, 23.2%; 45-59, 14.2%; 60-74, 11.7%; 75 and over, 5.1%.

Population projection (2000) 268,834,000; (2010) 283,174,000.

Doubling time: 95 years.

Composition by race (1988): white 84.3%; black 12.5%; other races 3.2%.

Religious affiliation (1987): Christian 87.1%, of which Protestant 49.1%, Roman Catholic 29.6%, other Christian 8.4%, Jewish 2.7%, Muslim 1.9%, Hindu 0.2%, nonreligious 6.6%, atheist 0.2%, other 1.3%.

Place of birth (1980): native-born 212,465,899 (93.8%); foreign-born 14,079,906 (6.2%), of which Mexico 2,199,221; Germany (East and West) 849,384; Canada 842,859; Italy 831,922; United Kingdom 669,149; Cuba 607,814; Philippines 501,440; Poland 418,128; U.S.S.R. 406,022; South Korea 289,885; China 286,120; Vietnam (South) 231,120; Japan 221,794; Portugal 211,614; Greece 210,998; India 206,087; others 5,096,349.

Mobility (1987): Population living in the same residence as in 1986: 81.4%; different residence, same county 11.6%; different county, same state 3.7%; different state 2.8%; moved from abroad 0.5%.

Immigration (1987): permanent immigrants admitted 601,516, from Mexico 12.0%, Philippines 8.3%, South Korea 6.0%, Cuba 4.8%, India 4.6%, Canada 4.3%, Dominican Republic 4.1%, Vietnam 4.0%, Jamaica 3.8%, African countries 2.9%, Haiti 2.5%, Iran 2.4%, United Kingdom 2.2%. Refugee arrivals (1987): 70,000.

Major cities (1988): New York 7,346,352; Los Angeles 3,402,342; Chicago 2,994,100; Houston 1,725,421; Philadelphia 1,657,285; Detroit 1,086,714; San Diego 1,073,466; Dallas 1,017,818; Phoenix 951,717; San Antonio 935,729.

Other principal cities (1988)

city	population	city	population	city	population
Akron	227,158	Fort Worth	432,889	Omaha	377,958
Albuquerque	378,176	Fresno	294,695	Pittsburgh	387,190
Anaheim	251,045	Honolulu	838,858	Portland (Ore.)	387,858
Anchorage	217,429	Indianapolis	783,187	Richmond	219,579
Arlington (Tex.)	251,712	Jacksonville	635,430	Rochester (N.Y.)	235,877
Atlanta	444,995	Jersey City	~218,492	Sacramento	340,483
Aurora (Colo.)	219,440	Kansas City (Mo.)	447,461	St. Louis	425,187
Austin	467,423	Lexington (Ky.)	225,700	St. Paul	267,945
Baltimore	753,680	Long Beach	413,670	St. Petersburg	235,450
Baton Rouge	238,297	Louisville	261,880	San Francisco	753,927
Birmingham	283,237	Memphis	658,935	San Jose	732,022
Boston	579,921	Mesa	267,642	Santa Ana	246,925
Buffalo	323,714	Miami	371,100	Seattle	505,380
Charlotte	370,492	Minneapolis	611,140	Shreveport	217,495
Cincinnati	377,783	Minneapolis	364,750	Tampa	281,790
Cleveland	544,515	Nashville	502,759	Toledo	344,960
Colorado Springs	278,944	Newark	319,191	Tucson	363,174
Columbus	588,426	New Orleans	538,077	Tulsa	373,600
Corpus Christi	261,984	Norfolk	285,180	Virginia Beach	355,586
Denver	500,555	Oakland	367,782	Washington, D.C.	620,000
El Paso	501,544	Oklahoma City	440,136	Wichita	292,733

Households (1988). Total households 91,066,000 (married-couple families 51,809,000 [56.9%]). Average household size 2.6; 1 person 24.0%, 2 persons 32.2%, 3 persons 17.7%, 4 persons 15.5%, 5 or more persons 10.6%. Family households: 65,132,000 (71.5%); nonfamily 25,934,000 (28.5%, of which 1-person 24.0%).

Vital statistics

Birth rate per 1,000 population (1989): 16.0 (world avg. 27.1); (1987) legitimate 75.5%; illegitimate 24.5%.

Death rate per 1,000 population (1989): 8.7 (world avg. 9.9).

Natural increase rate per 1,000 population (1989): 7.3 (world avg. 17.2).

Total fertility rate (avg. births per childbearing woman; 1987): 1.8.

Marriage rate per 1,000 population (1989): 9.6; median age at first marriage (1988): men 25.9 years, women 23.6 years.

Divorce rate per 1,000 population (1989): 4.7.

Life expectancy at birth (1987): white male 72.0 years, black and other male 67.6 years; white female 78.8 years, black and other female 75.4 years.

Major causes of death per 100,000 population (12 months ending June 1989): cardiovascular diseases 381.1, of which ischemic heart disease 201.2, other forms of heart disease 83.5, cerebrovascular diseases 59.3, atherosclerosis 8.6, other cardiovascular diseases 9.3, malignant neoplasms (cancer) 198.6, diseases of the respiratory system 64.5, of which pneumonia 30.3, accidents and adverse effects 38.0, of which motor-vehicle accidents 19.2, diabetes mellitus 17.2; suicide 11.8; chronic liver disease and cirrhosis 10.3, nephritis and nephrosis 9.0; homicide 8.7.

Morbidity rates of infectious diseases per 100,000 population (1987): gonorrhea 320.8; chicken pox 87.6; syphilis 35.6; salmonellosis 20.9; hepatitis B (serum) 10.6; hepatitis A (infectious) 10.4; shigellosis 9.8; tuberculosis 9.3; acquired immune deficiency syndrome (AIDS) 8.7; mumps 5.3; aseptic meningitis 4.7.

Incidence of chronic health conditions per 1,000 population (1986): chronic sinusitis 145.5; arthritis 130.8; hypertension 122.6; deformities or orthopedic impairments 115.9; hay fever 91.8; hearing impairment 87.7; heart conditions 78.1; chronic bronchitis 48.1; hemorrhoids 41.9; asthma 41.0.

Social indicators

Educational attainment (1987). Percent of population age 25 and over having: less than full primary education 6.9%; primary 5.8%; less than full secondary 11.7%; secondary 38.7%; some postsecondary 17.1%; 4-year higher degree and more 19.8%, of which postgraduate 8.5%. Number of earned degrees (1987-88): bachelor's degree 989,000; master's degree 290,000; doctor's degree 33,600; first-professional degrees (in fields such as medicine, theology, and law) 74,400.

Distribution of income (1986)

percent of national household income by quintile				
1	2	3	4	5 (highest)
3.7	9.7	16.2	24.3	46.1

Quality of working life (1988). Average workweek: 41.1 hours (9.5% overtime). Annual rate per 100,000 workers for (1987): injury or accident 1,300; death 10.0. Proportion of labour force insured for damages or income loss resulting from: injury, permanent disability, and death (1986) 49.0%. Average days lost to labour stoppages per 1,000 workdays (1988): 0.1. Average duration of journey to work (1979): 22.5 minutes (85.7% private automobile, 5.9% public transportation, 1.3% bicycle or motorcycle, 1.3% foot, 2.3% work at home, 0.9% other). Rate per 1,000 workers of discouraged (unemployed no longer seeking work; 1983): 53.5.

Access to services (1985). Proportion of dwellings having access to: electricity virtually 100.0%; safe public water supply 98.6%; public sewage collection 99.2%; public fire protection, n.a.

Social participation. Eligible voters participating in last national election (1988): 57.0%. Population age 18 and over participating in voluntary work (1987): 45.0%. Trade union membership in total work force (1987): 17.0%. Practicing religious population in total affiliated population (church attendance; 1987): once a week 47%; once in six months 67%; once a year 74%.

Social deviance (1988). Offense rate per 100,000 population for murder 8.4; rape 37.6; robbery 220.9; aggravated assault 370.2; motor-vehicle theft

582.9; burglary and housebreaking 1,309.2; larceny-theft 3,134.9; drug abuse violation 420.6; drunkenness 382.8. Drug and substance users (population age 26 and over; 1985): alcohol 60.7%; marijuana 6.2%; cocaine 2.1%; tranquilizers 1.0%; analgesics 0.9%; stimulants 0.7%; hallucinogens 0.5%; heroin 0.5%. Rate per 100,000 population of suicide (1988) 11.8.

Crime rates per 100,000 population in metropolitan areas (1988)

	violent crime				
	total	murder	rape	robbery	assault
Atlanta	959.5	14.3	80.9	383.5	500.7
Baltimore	1,041.0	12.4	38.1	414.1	516.4
Boston	720.2	4.5	33.8	252.3	429.9
Chicago	1,093.5	12.1	72.4	468.2	536.7
Dallas	945.1	17.4	82.8	392.4	472.8
Houston	813.8	17.5	51.8	375.8	368.7
Los Angeles	1,393.3	15.5	45.9	531.3	800.8
Miami	1,814.2	20.1	50.2	797.7	946.2
Minneapolis	435.4	3.8	41.8	103.2	285.3
New York	1,049.5	22.7	33.5	254.1	707.4
Philadelphia	805.2	10.2	24.7	152.5	618.5
Pittsburgh	341.2	2.5	23.1	209.7	118.9
St. Louis	720.3	11.3	23.1	209.7	476.2
San Francisco	873.5	7.9	43.1	355.4	467.1
Washington, D.C.	685.3	14.8	29.3	299.8	341.4

	property crime				
	total	burglary	larceny	auto theft	arson
Atlanta	7,532.1	1,933.0	4,570.1	929.0	63.8
Baltimore	5,422.5	1,324.4	3,410.8	687.2	91.8
Boston	4,466.5	915.0	2,467.4	1,084.1	30.04
Chicago	5,778.6	1,259.2	3,519.6	979.8	92.9
Dallas	10,006.7	2,840.1	5,921.4	1,337.3	134.6
Detroit	6,104.8	1,491.9	3,454.8	1,248.0	155.3
Houston	7,484.9	2,410.8	3,778.7	1,297.4	103.3
Los Angeles	5,467.4	1,368.0	2,808.2	1,293.2	163.1
Miami	10,572.6	2,886.9	5,986.4	1,691.2	49.3
Minneapolis	5,060.6	1,165.4	3,400.4	494.8	74.0
New York	7,032.2	1,597.5	3,962.4	1,472.3	89.8
Philadelphia	3,769.8	868.0	2,200.1	703.7	82.24
Pittsburgh	2,800.3	738.9	1,389.3	672.1	106.78
St. Louis	4,843.5	1,311.7	3,014.9	518.9	131.18
San Francisco	5,706.9	1,069.9	3,809.1	827.8	46.8
Washington, D.C.	5,001.8	1,048.8	3,185.4	769.8	51.8

Leisure (1976). Favourite leisure activities (weekly hours): watching television 9.6; social time 7.6; reading 3.7; cultural activities 1.5; recreation 1.2. Material well-being (1988). Occupied dwellings with household possessions: automobile 77.7%; telephone 92.9%; radio receiver 99.0%; television receiver 98.0%; refrigerator 99.7%; air conditioner 59.5%; washing machine 72.8%; videocassette recorder 58.1%; cable television 51.1%.

Recreational expenditures (1987): U.S.\$223,300,000,000 (television and radio receivers 18.5%; durable toys and sport equipment 15.0%; nondurable toys and sport supplies 12.0%; golfing, bowling, and other participatory activities 7.8%; magazines and newspapers 7.1%; spectator amusements 5.0%; of which movies 1.8%, theatre and opera 1.7%; books and maps 4.3%; clubs and fraternal organizations 2.4%; spectator sports 1.5%).

National economy

Budget (1989). Revenue: U.S.\$973,510,000,000 (individual income tax 43.6%, social insurance taxes and contributions 36.8%, corporation income tax 11.4%, excise taxes 3.5%, customs duties 1.8%). Expenditures: U.S.\$1,118,964,000,000 (social security and medicare 28.5%, defense 26.2%, interest on debt 14.1%, income security 12.1%, health 4.4%, education 3.2%, veteran benefits and services 2.6%).

Total national debt (1989): U.S.\$2,884,080,000,000.

Manufacturing, mining, and construction enterprises (1988)

	no. of enterprises	no. of employees	weekly wage as % of all wages	value added (U.S.\$ '000,000)
Manufacturing	8,468	2,051,300	125.8	125,870.8
Transportation equipment	15,118	2,070,200	91.9	112,322.8
Electric and electronic machinery	20,208	1,835,800	81.1	112,237.7
Food and related products	48,947	2,081,800	103.8	108,401.2
Machinery, except electrical	11,383	1,064,500	118.6	100,069.3
Chemical and related products	32,793	1,431,100	95.1	88,675.0
Fabricated metal products	8,160	692,600	111.4	43,935.9
Paper and related products	7,681	748,500	91.5	40,000.2
Instruments and related products	7,048	592,100	117.2	38,159.4
Primary metals	12,348	829,400	84.3	37,243.5
Rubber and plastic products	15,591	599,900	98.0	30,697.8
Stone, clay, and glass products	21,367	1,092,300	50.1	28,450.7
Apparel and related products	28,293	764,800	78.8	23,268.1
Lumber and wood	5,192	729,100	87.1	22,225.0
Textile mill products	2,165	181,800	147.2	17,695.9
Petroleum and coal products	9,160	529,700	69.2	17,839.0
Furniture and fixtures	14,352	385,700	89.5	14,819.6
Miscellaneous manufacturing industries	117	55,800	129.3	12,727.9
Tobacco products	2,558	144,300	52.0	3,593.5
Leather and leather products	23,577	405,900	132.9	122,300.9
Mining	4,133	150,800	148.8	122,300.9
Oil and gas extraction	985	51,400	123.9	110.0
Coal mining	5,128	112,900	110.0	110.0
Metal mining	112,963	1,387,800	100.9	152,500.9
Nonmetallic, except fuels	29,055	788,000	115.2	110.0
Construction	243,729	2,987,800	110.9	110.0
General contractors and operative builders	112,963	1,387,800	100.9	152,500.9
Heavy construction contractors	29,055	788,000	115.2	110.0
Special trade contractors	243,729	2,987,800	110.9	110.0

Gross national product (at current market prices, 1988): U.S.\$4,880,600,000,000 (U.S.\$19,860 per capita).

Gross national product and national income

	1984	1985	1986	1987	1988
in U.S.\$'000,000,000					
Gross national product	3,772.2	4,014.9	4,240.3	4,524.3	4,880.6
By type of expenditure					
Personal consumption expenditures	2,430.5	2,629.4	2,807.5	3,010.8	3,235.1
Durable goods	335.5	372.2	406.5	421.0	455.2
Nondurable goods	887.3	911.2	943.6	998.1	1,052.3
Services	1,345.8	1,457.3	1,457.3	1,591.7	1,727.8
Gross private domestic investment	684.8	843.1	865.9	899.9	750.3
Fixed investment	587.1	831.8	850.4	870.8	719.8
Changes in business inventories	87.7	11.3	15.5	29.3	30.6
Net exports of goods and services	-58.9	-78.0	-104.4	-112.8	-73.7
Exports	383.5	370.9	378.4	448.8	547.7
Imports	442.4	448.9	428.2	561.2	621.3
Government purchases of goods and services	735.9	820.8	871.2	926.1	968.9
Federal	310.5	355.2	366.2	381.6	381.3
State and local	425.4	465.6	505.0	544.5	587.6
By major type of product					
Goods output	1,581.4	1,641.2	1,691.9	1,785.2	1,931.9
Durable goods	681.5	708.6	725.1	777.5	863.7
Nondurable goods	889.9	934.6	972.6	1,007.6	1,068.3
Services	1,813.9	1,968.3	2,118.4	2,304.5	2,499.2
Structures	377.0	405.4	424.0	434.6	449.5
National income (incl. capital consumption adjustment)	3,028.6	3,234.0	3,437.1	3,665.4	3,972.6
By type of income					
Compensation of employees	2,213.9	2,367.5	2,507.1	2,690.0	2,907.6
Proprietors' income	234.5	255.9	286.7	311.6	327.8
Rental income of persons	8.5	9.2	12.4	13.4	15.7
Corporate profits	268.9	282.3	298.9	298.7	328.6
Net interest	304.8	319.0	331.9	351.7	392.9
By industry division (excl. capital consumption adjustment)					
Agriculture, forestry, fishing	79.5	77.0	81.5	90.8	90.4
Mining and construction	198.3	209.1	215.5	227.7	245.6
Manufacturing	660.3	671.2	686.4	718.7	788.6
Durable	392.4	395.8	405.7	422.9	455.0
Nondurable	267.9	275.4	280.7	295.8	333.6
Transportation	108.4	105.9	112.8	120.0	131.1
Communications	65.7	68.9	73.6	80.8	83.8
Public utilities	75.9	77.2	80.2	78.1	85.5
Wholesale and retail trade	455.0	475.0	502.2	528.2	570.1
Finance, insurance, real estate	381.7	425.9	475.5	520.8	568.8
Services	519.6	576.8	638.8	714.4	789.0
Government and government enterprise	436.6	468.9	495.7	529.3	568.9
Other	47.4	40.7	34.9	30.5	33.3

Structure of gross domestic product and labour force

	1987		1988	
	in value U.S.\$ '000 000,000	% of total value	labour force	% of labour force
Agriculture	94.9	2.1	3,546,000	2.9
Mining	85.4	1.9	721,000	0.6
Manufacturing	853.8	18.9	19,403,000	15.7
Construction	218.5	4.9	5,125,000	4.2
Public utilities	136.4	3.0	5,548,000 ¹¹	4.5 ¹¹
Transportation and communications	271.8	6.0		
Trade	740.4	16.5		
Finance	775.4	17.2	25,139,000	20.4
Public administration, defense	535.3	11.9	6,678,000	5.4
Services	793.5	17.8	17,373,000	14.1
Other	-8.0 ¹²	-0.2 ¹²	25,600,000	20.7
TOTAL	4,497.2	100.0	14,247,000 ¹³	11.5 ¹³
			123,378,000	100.0

Business activity (1985): number of businesses 16,920,000 (sole proprietorships 70.5%, active corporations 19.4%, active partnerships 10.1%), of which services 6,812,000, wholesaling and retailing 3,407,000; business receipts \$9,306,000,000 (active corporations 90.2%, sole proprietorships 5.8%, active partnerships 4.0%), of which wholesaling and retailing \$2,682,600,000, services \$759,400,000; net profit \$310,000,000 (active corporations 77.4%, sole proprietorships 25.4%, partnerships -2.8%), of which services \$65,400,000, wholesaling and retailing \$43,400,000. New business concerns and business failures (1988): total number of new incorporations 684,109; total failures 57,093; failure rate per 10,000 concerns 83; current liabilities of failed concerns \$35,892,700,000, average liability \$628,700. Business expenditures for new plant and equipment (1987): total \$388,600,000,000, of which trade, services, and communications \$168,200,000,000, manufacturing businesses \$145,500,000,000 (nondurable goods 51.3%, durable 48.7%), public utilities \$44,800,000,000, transportation \$18,800,000,000, mining \$11,300,000,000.

Production (metric tons except as noted). Agriculture, forestry, fishing (1988): corn (maize) 125,004,010, milk 66,010,000, wheat 49,294,440, soybeans 41,875,630, sugarcane 27,530,340, sugar beets 22,492,740, potatoes 15,874,520, sorghum 14,670,470, oranges 7,751,000, rice 7,236,930, barley 6,325,000, cottonseed 5,492,100, grapes 5,111,000, apples 4,700,000, cotton 3,362,860, oats 3,175,000, grapefruit 2,523,000, peaches and pears 2,160,000, peanuts (groundnuts) 1,819,390, onions 1,541,000, dry beans 872,260, sunflower seeds 765,890, lemons 764,000, pineapples 598,000, tobacco 611,500, sweet potatoes 536,690, almonds 439,000, rye 382,210, livestock (number of live animals) 98,994,000 cattle, 42,845,000 pigs, 10,774,000 sheep, 10,720,000 horses, 1,650,000 goats, 1,540,000 poultry; roundwood (1987) 524,282,000 cu m; fish catch 3,235,000. Mining and quarrying (1988): iron ore 51,347,000; phosphate rock 40,000,000; copper 1,437,100; bauxite 560,000; lead 385,000; zinc 242,100; nickel 45,000; molybdenum 34,000; tin 15,087; uranium 5,900; silver 1,395; tungsten 230; gold 205. Manufacturing (1988): crude steel 99,924,000; paper and

Rose Giordano

Topic: W W II and Japanese occupation

Aim: How did the Japanese treat the vanquished?

Major idea: The Japanese were cruel invaders who used violent force to ensure the submission of the occupied people.

Questions and procedures:

1. Students will read the short story, 'Gone Forever' by Lin Tsan Tien. Then they will answer the following questions:

1. Why were the Japanese particularly suspicious of the Malaysian Chinese?
2. Why were there American and Australian POW's in Malaysia?
3. How did the Japanese treat POW's?
4. Was the Japanese soldier justified in punishing Peter?
5. What would you have done if you were an American POW? or Japanese soldier?

2. Students will read from a primary source- Life in a concentration camp.

1. Why do you think the Japanese were so cruel?
2. Can cruelty be justified in time of war?
3. Should the Japanese leaders or soldiers be punished for their inhumane treatment of the natives and POW's?

Homework-

Students will read the short story- 'Orang Lari' by Yao Tze. Then answer the following questions:

1. Why was the narrator fascinated by Lana?
2. Would you have rescued Lana or returned her to the Japanese?
3. What was a Dutch girl doing in Sumatra?
4. Do you think Lana used the Chinaman?
5. Did the Chinaman cause his own downfall?

Gone For Ever

LIN TSAN TIEN

It all happened in April, 1942.

On my way to the business centre of Kuala Lumpur from Pudu, I had to pass by the prison; there, as I looked up, I saw a crowd of half-naked white prisoners pressing up against the iron bars of the prison tower. Some of them were gazing hungrily from behind the bars while others were elbowing each other inside the tower like a brood of chickens shut up in a large bamboo basket and displayed for sale in the market. The prison had been converted by the Japs into a concentration camp. The prisoners were carted away, at about eight o'clock every morning, in relays of lorries, to their work places.

Not far from the prison there was a motor-car repair workshop which the Japs had requisitioned and converted into a transport centre. The spare parts owned by the workshop, and now seized by the Japs, had made a significant contribution towards the Japanese effort in this theatre of war. As the workshop was a very big one in Malaya, the Japs, once they set their foot on Malayan soil, had put their hands on it, and converted it to military use.

Opposite the workshop stood the magnificent modern building of the Chinese Sports Club, with, beside it, an

immense well-kept lawn looking like an outsized green tapestry. Before the war, when the weather was fine and the sun shining, youngsters used to play there; but now, under Japanese control, it had been turned into a prohibited area.

The Japs had transformed the club into a transport station where numerous trucks, old and new, were parked in an utterly disorderly fashion, occupying half the area. A Japanese-style shelter had been built in the centre, barely three feet high. Seen from a distance, it looked like a giant tortoise sprawling over a jade carpet. Under the shelter were stacked heaps of petrol cans. Was it high-octane petrol or oil?

The Japs were suspicious of everybody; they treated the whole population as their enemy. This was understandable since the majority of the population was Chinese. They were fighting the Chinese, so they had to be careful with them. To protect themselves, they were erecting wooden barricades around the place. The white prisoners were being employed on this work; hence they had to be sent there every morning.

The barricades were not high – only about four feet. They were constructed of wooden stakes, five inches square, pegged down into the ground. They started from the corner of the Malay Mail Building – that was one boundary of the motor workshop – and stretched down to the bus stop at the end of the playing field.

There were more than one hundred prisoners working on this project. They were all stripped to the waist, which emphasized their brown or blond hair and fair complexions. Some were digging holes, others carrying wooden stakes. The sun was cruel; it showed no mercy to anyone. Soon they were sweating profusely, but they dared not stop and had to keep on working silently under the watchful eyes of the armed guards.

'Hey, John, I can't go on any longer,' whispered a rather shaky little fellow to one of his comrades. He wiped

his forehead with his hand, threw a sidelong glance at the back of a Jap soldier and shook his head. He was rather short compared with his comrade, and looked young – no more than twenty-two perhaps; his eyes seemed to be seeking something, continually searching for whatever he had on his mind.

The man he addressed as John was older, perhaps over thirty, with gentle manners and an agreeable look. He tried to comfort his impatient comrade as a father would a son. 'Can't help it, Peter, we have to carry on. You know we're prisoners. Nothing else. You have to accept things as they come, and not give up hope.'

'I've had no experience of hardship, you know, John. I was a university student when I was called up; then I left behind the university and a comfortable home to come here. That's war.'

'Yes, that's war – the end of peace for everyone. I was a doctor and had my own practice in Sydney. I was as comfortable as anyone else. A loving wife and a wonderful little daughter. Well, they're now waiting for me; and I am sure this life will come to an end some day.' He closed his eyes, raised his head and seemed to be praying.

Peter picked up his shovel to resume work. He glanced at John surreptitiously and said to himself, 'That dirty coolie might well be quite a gent at home, but now the stiff collar and lounge suit are changed into shorts and a naked chest, an unshaven face and a dirty body; not only John, but all the whites here are in the same boat.'

Tieh! Tieh! Tieh! A harsh sound jarred on their ears. It was the guard at the gate beating a used truck wheel rim to announce the lunch break.

'Ha!' – Two Japanese soldiers were saluting the officer sitting in the guard-room; they bowed, turned, and marched towards the gate to relieve the two sentries for lunch.

It was lunch recess for the prisoners too. They put

down their tools, dragging their tired feet towards the roadside to have a rest on the grass. Some sat down, some preferred a nap, some smoked, and those that had them ate bananas.

From the kitchen emerged some Japanese soldiers carrying two wooden drums containing food – rice and soup; other soldiers brought out a basket containing bowls, chopsticks and spoons. They distributed to each prisoner their rations: one ladle of rice and one of soup and vegetables. There were not enough bowls to go round, and they used empty cigarette tins or milk cans. Many of the prisoners were not accustomed to the Japanese-style food; they were longing for their bread and butter; but there was no choice in the concentration camp: whatever the Japs chose to serve was quickly devoured; never were there any left-overs since the food was never sufficient anyway.

Both John and Peter finished their bowlfuls. John had some bananas and he passed two to Peter.

'Thanks, doc. You still have the habit of taking dessert after your meal.'

John shrugged and smiled. A Japanese soldier passed before them. Peter nudged his friend with his elbow, and whispered, 'What dignity!'

'It won't last long,' answered the other.

It wasn't long before the wheel rim sounded again. The prisoners went back to work.

The next morning, John and Peter shifted to the left side of the Malay Mail Building. This had also been a motor-car company's showrooms, owned by British and Italian capital before the war; when the Japs came, the company staff had already fled, leaving behind an empty building which was later converted into a petrol depot by the enemy. There was no space left inside the building, so the drums were stacked outside on the open ground, and barbed wire barricades had been erected around the place. Now, John and Peter were working here, pushing

petrol drums from the front to the left side of the building. A Japanese soldier watched them working. Peter was tired out, both physically and emotionally. He stopped for a while to wipe off his perspiration. He muttered some English words as the Jap soldier passed by.

The Jap did not understand English, but he seemed to understand the meaning of Peter's words. He stopped, kicked away a petrol drum and slapped Peter across the face. Furious, Peter turned and hit him back on the chin. The Jap stumbled and almost lost balance, but recovered; he seized his rifle and hit out at Peter with the butt. He missed, and Peter seized him by the collar and hit him twice in the stomach.

'Stop it, Peter!' John rushed towards the struggling pair, shouting in an almost trembling voice. 'For God's sake, you're a prisoner. Don't you understand?'

Peter stopped when he heard John. The Jap, now released from Peter's hold, took out his pistol, and pointed it at Peter: 'How dare you! I'll kill you on the spot!'

He was speaking in Japanese, but both Peter and John raised their hands.

The Japanese soldier turned his head and called for help. Four other Japs tumbled out of the building. John, realizing that Peter was going to be in real trouble, pitied him; he trembled violently when he imagined what they might do to him. He felt more scared than if it were himself.

Peter had no chance at all to resist the five Japs who, converging on him from all sides, hit him with their rifle butts and fists and kicked him. Within a few minutes, the young man was on the ground, bleeding and unconscious. The Japs threw a last look at him, laughed boisterously, and swaggered away.

John was almost crying. He knelt down and examined Peter. He was not dead. He held him in his arms and asked, 'Peter, are you all right?' Peter did not answer, for he was still unconscious. His face was covered with

blood which continued to ooze from the many head-wounds and trickle down from his nose, mouth, and eyes.

Another 'beast' came out of the building and stood surveying them. John made a gesture to him, begging for some water for his injured friend. The Jap crossed over to have a closer look, nodded and went back. Then four more Japanese soldiers rushed out with fixed bayonets. John put his friend down on the ground and went forward to meet the soldiers.

'In the name of God, don't kill him, please!'

But they did not want to kill him there and then. Anybody who dared insult an Imperial soldier had to be court-martialled. They went off to bring a truck, lifted Peter from the ground and threw him into it.

Three days later, when the evening sun was hanging red over the horizon, the iron gate of the prison opened to let out a green camouflaged military truck. A little Japanese soldier was in the driver's seat, as cold as marble, without the slightest trace of a smile. There was nothing in the truck except a plain wood coffin which looked rather like a box. John was sitting beside it, sobbing wearily.

go out. The sand flies were terrible. Little ol' sand flies, they were very, very small. They'd just bite the hell out of you before daylight. Then we would walk in the dark to work and reach the work area at approximately daylight. Many times it would be into the night before we would get back to camp again. The work hours were anywhere from fourteen to eighteen hours a day.

"All this time we had the monsoons. One overlapped the other, Speedo and the monsoons, you know. Hell, getting to work was the worst part, because, you know, you'd be pulling through mud, and you'd be absolutely exhausted by the time you got to the work area. Working on the trestle wasn't bad in the rain, but getting to work was where it was so terrible. As I say, I got hurt on this trestle—got this severe beating, too. The Japanese in charge of the segment where we were working didn't seem like a soldier; he was more or less like a civilian, maybe an engineer, I don't know. But he spoke English very well, and he was a decent sort of fellow. After I got this beating, he said in perfect English, 'That was all uncalled for.' He wrote me out a little piece of paper in Japanese and said, 'You keep this, and this will state that you were injured on the job, and you won't have to come back to work until you get well.' Hell, I never did get well! I went back to this hospital camp, and, my God, it was terrible!

"This is where men went to die—strictly. There was no medicine, nothing. You got well or you died, but mostly you died. But I went to the hospital; I had to so as not to have to go to work. I was with the British, and we had a few Australians in this group. For example, on my row there was an Australian here, next was an Englishman, and then me. Well, this Englishman died between us, so we thought it might be a good idea not to tell anybody for a couple of days and draw his rations. So we split them. But then he got to stinking so bad, we had to tell them he was dead. So they started to haul him away, and he had a pretty good blanket. So we said, 'Hell, he won't need that blanket where he's going,' so we took turns using his blanket. God Almighty!

"We had some bad ulcer cases in the jungle. A guy named Cy Moore* bumped his leg on bamboo, and his ulcer developed finally to where he was immobile. He just couldn't walk. He got in terrible shape and had no facilities, no bandages, no medicine, no nothing. This tropical ulcer was a thing that is just almost unimaginable to someone who hasn't seen it. In

*Gordon is referring to Glenn E. ("Cy") Moore of Headquarters Battery, who died at the hospital camp in Kanchanaburi, Thailand, in November 1943. Gordon describes Moore's death from dysentery later in the interview.

severe cases, it would take half of a man's leg. It was a huge sore filled with pus and scabbed over. Maggots could be used to your advantage on it, if you did it right.

"Ralph Hauk, an Englishman, had an ulcer on his leg, and he was very alarmed at it, because he could see death every day from this thing. So we had heard from an Englishman about putting maggots in it. We convinced Hauk that we ought to put maggots in his leg, and we did. Of course, maggots were everywhere. They were an advantage up to a point. After they cleaned the dead flesh, they'd start eating on the proud flesh if you didn't keep them under control. When I was a kid, the way we kept maggots under control on the cattle was with chloroform. But we had no chloroform. We would put a specific number of maggots in an ulcer if it wasn't too large, you see, and take out the same number. The only other way a maggot could get in there would be from a blow fly. So we took out the same number we put in. We let them eat the rotten flesh, pus, stuff like that. If they didn't get to the good raw meat, then it was advantageous, but Cy had gone beyond that stage. He had a leg that was half covered with an ulcer.

"I had a small ulcer. I had this remedy that was used on small ulcers. There was a fly in the area that would drill through the scab of any sore and get down to that proud meat and just tear you up terribly—a bad sting. It hurt. So I got some yellow clay, and I put a thick layer of this clay on the ulcer to keep the fly off, kept it from drilling through the scab. Well, I'd come in at night and take the clay off; off would come the scab, pus, and leave it clean so that it healed up. I don't know what the yellow clay was, but I'd make it good and thick, and it would dry. It would keep the flies off, and it actually healed my leg.

"Have you ever heard the name 'Spoonsma?' Well, there was this Doctor Philip Bloemsma, a Dutch doctor. They nicknamed him Spoonsma because he used a spoon to scrape the ulcers clean; that's how he would treat them. He was a colleague of Doctor Hekking; they knew each other well. Anyhow, I heard this; I wasn't associated with him at all. Sometimes maggots would get in the ulcers, and they'd get beyond control; men would go mad from it. Possibly they would die before they went mad. If they went mad, why, maybe that was a relief before they died. Who knows? I've seen them both ways—go mad, and die from it. I've also seen them amputate legs.

"As things got progressively worse, there was only one saw, and the Japs had it in their kitchen. We had to wait until it was not being used and take it and sterilize it to amputate legs—a damn big ol' toothed saw, one where you pulled to cut rather than pushed. It was very primitive, of course,

but it was the only saw available. We'd have to wait until they were through with it to sterilize it in boiling water to do the amputations, saw the bone. It was very coarse toothed, but it was all we had. Rarely did a man live after an amputation, because he could be standing on crutches, and you could see the pus drip from the stub of the leg. Gangrene soon took over, and it was impossible to recover. Amputations soon stopped, because we had no anesthetic, and a man couldn't take an amputation without anesthetic. I've seen it tried without anesthetic, but no way.

"I saw men very, very sick, not far from death, who would just give up. They would become very quiet. If they had a blanket they would wrap up in it; if they didn't, they'd be just laying there and possibly will themselves dead. Of course, they had a lot of help from disease, but it didn't take them long to go. Some stopped eating, and you damn near had to force them to eat. They wouldn't even get up for rations. At this stage of the game, it came down to the fact that maybe a man was a shirker who died. I know that's hard to believe, but a shirker put more of a load on the next guy. Hell, he'd wind up and die, you see, and then put more work on somebody else. I mean, that's a hell of an expression, but you get so callused, so very callused. In other words, sometimes you'd think it was an out for a man to die, because it wasn't no problem to die, and you'd be through with it. It worked on your mind.

"Cholera set in before I got hurt, and we'd have to burn all the cholera victims. There were a few who got put in the ground, but we tried to burn all that we could because we would destroy the germ; otherwise it comes right back out of the ground in season. It was quite a trying experience to go to work in the mornings, or maybe coming home at night, and see these piles of wood put up in advance because otherwise you couldn't keep up with the deaths. You thought when you went past the piles of wood—and we had to go by the damn area every day—you wondered, 'Who in the hell is going to be next?' Would it be me, one of my close friends, or who? I had to help build the piles, but I never actually put a body on them, nor did I ever participate in a burning. But I have seen many a one burned in various stages.

"By this time we all wore G-strings; the men worked in G-strings. Oh, I had a pair of shorts. If a man would die and if he had a pair of shorts, you'd get hold of them. There were so many men who died where I was, that there were bits of rags and clothing everywhere. There's no need to bury a man in anything, because he didn't need it. So many died that nobody kept track. There wasn't any marked grave area where I was. There was just laxity. Down in Kanburi there were good records kept, and in Tamarkan, too, but

That blonde hair and blue eyes, the two marble-white arms now resting on the railing of the V.I.P. platform, those red lips with a smile, an enticing sweet smile now directed at the gentleman standing beside her. . . .

Yes, I could recognize her, she had smiled like that for me once, while she was posing nude before my drawing board, in the setting sunlight which flooded in through the *atap* hut window. I shall always recognize that small black spot just above her breast, which looks like a fly resting there, I could never forget it.

I made my way through the crowd towards her and called, 'Lana! Lana!' She stopped to look at me, a little surprised, then shrugged, raised her eyebrows, turned back to the gentleman with dignity to continue her conversation with him in Dutch.

'Lana!' I shouted again, thinking that she might have failed to recognize me at first sight, 'Lana! Saya Orang Lari! Do you remember me? In Sumatra?'

Suddenly she turned on me in anger: 'Get away! I don't know you, you loathsome Chinaman!'

My God, she does know English, and I was sure by now that was her. But yet she sneered at me and called me a loathsome Chinaman! I was shocked, and the

gentleman with the moustache who was standing beside her shouted out also:

'Get away! Out of my sight!'

I had to move away from the spot without any quarrel. It was the Coronation day in Britain. There was a procession passing by, and there were police and detectives all around. It was wise not to have any trouble in which I could be only the loser.

But I was quite sure that I had recognized her beyond doubt, especially when she stooped to shout at me, for I had seen the black spot above her breast through the wide open collar of her white silk dress. The only difference was that the heavily powdered cheeks of hers now looked more fleshy, and the lips much looser, and there were lines at the corner of her eyes.

She was now as happy as an angel with those V.I.P. white men, and how sweetly she was smiling! But I couldn't help feeling doubtful once again whether I had made a mistake or whether she had wilfully refused to recognize me. I needed to cool down first.

In so far as I could recall, Lana had looked somewhat different before. She had been thinner then, and had had bigger and brighter eyes, and had looked tenderer and shy, for she was then only twenty-one. . . .

Soon after the Pacific War broke out, with a small suitcase and my inseparable painting materials, I had managed to flee away to a remote countryside in the North-western part of Sumatra. I was then unable to make a living from my painting. But my landlord was very kind to me, he was the *kampung* chief, a jolly good old Indonesian. He had lost both his son and daughter-in-law and was then living with his only child, an eleven-year-old grand-daughter. He was lonely and welcomed me as a paying guest. Moreover, he taught me how to make a living: to clear a piece of land for the cultivation of vegetables and potatoes, to hunt wild boars in the hills in my leisure time, and that was quite sufficient for a

bachelor's life. It was a miserable time, I had even decided to change my name into an Indonesian one, I called myself 'Orang Lari' which means 'fugitive', and I was then known by that name in the whole of the *kampung*.

One dark evening when there was no moon but a nest of stars in the sky, I was taking a bath in a near-by stream when I saw a slim figure coming across. I thought it was someone from the *kampung*, and so I continued with my bath and started whistling. When I turned my head, the figure suddenly picked up my things on the ground and ran away. I immediately got out of the water and chased him.

'Damned fool, put down my things or else!' I shouted in Hokkienese and Indonesian.

The man seemed very scared, he did not run to the *kampung* but headed for the jungle instead. But he tripped over something and fell down, and I caught hold of him. I slapped him on the face and threw him down on the ground when he tried to get up.

'How dare you steal my clothes?'

He was lying on the ground and weeping.

I picked up my towels and things scattered on the ground beside him. I was still angry. I pulled him up by his hair to have a look at his dirty face, but to my surprise, he had such long hair and I could feel that he had women's breast! I could see the tear-drops rolling down from the big eyes. I pitied him or her and asked in Indonesian:

'Who are you?'

She answered in Dutch which I don't understand, but which deepened my surprise. I asked then in English, 'Do you understand English?'

'Yes, I do,' she got up and wiped her eyes. 'Excuse me, mister, I was hungry.'

'Are you Dutch?'

'Yes, sir, I am.'

I was in front of a woman, all nude without even a cloth on my body, and this woman belonged to a class of people who had ruled Indonesia for more than a century. I hurried to put on my slacks, but she thought I was going away and seized my hand:

'Have pity on me, sir, give me a loaf of bread, I haven't eaten anything for two days!'

I was moved by her words and looked amazed at her, hesitating. 'Come along with me,' I finally said to her. And she followed me home.

The landlord was not at home. I gave her all the leftovers from my dinner, rice and boar meat. She finished everything in a jiffy, but still did not seem satisfied. So I asked the old man's grand-daughter to cook something for her.

She repeated and repeated herself with gratitude, 'Thanks, many many thanks, you are so nice to me.' She said, adding that she had just escaped from a concentration camp in Medan, together with two other people. As she was slipping out of the barbed wire, the Japanese sentinel had opened fire, she had succeeded in fleeing into the jungle but had lost touch with the other two and she didn't know whether they were dead or alive.

'I don't know where to go,' she said bursting into tears, 'but how could I stay in the concentration camp if I could manage to escape? The Japs were treating us like pigs and dogs, they forced us to work like slaves, and very often they would kick, rape, do anything they liked without giving you sufficient food.'

She went down on her knees and begged at my feet:

'Help me, sir, don't throw me out of here. If they catch me and take me back to the concentration camp, they'll beat me or starve me to death.'

I felt tears on my own chest.

Under the dim light of the palm-oil lamp, I could see that dirty face with the dishevelled hair, the ragged clothes covered with mud and holes, and the chafed

white skin. She was miserable and tired and looked just like a dying rat under the claws of a cat.

I pulled her up:

'Take it easy, young lady. I'll help you as much as I possibly can.'

But she smelt so bad that it almost made me vomit. I gave her soap, a towel and one of my own *sarongs*, and told her to go to the stream and have a bath. 'Don't be shy, it's dark now and nobody will see you. All the people here take a bath in the stream, they have no bathroom.'

Her eyes were shining now with delight and relief because she knew that I had agreed to take her under my protection. She thanked me and ran out for her bath.

When the old man came back and learnt about the incident, he murmured against my improper generosity and said that if the Japs knew I was hiding an escaped prisoner, they would have my head chopped off. But I knew the old man had in fact a heart softer than mine, but his weakness was that he was sometimes too short-sighted and practical. I argued with him that the Japs would not be able to hold their position long, and if the Dutch came back, they would be grateful to everybody who had been helping them.

The old man was moved by my words and nodded in consent.

Moments later, the woman came back, with a bundle of wet clothes under her arm. Her hair was still wet, but combed and spread over her shoulders. The face was now clean and white, with the *sarong* fastened tightly around her breasts; and she was staring at me shyly. I shrugged and smiled at her:

'Now you look like a real woman. What is your name?'

'Lana.'

Lana stayed with us from then on.

On the first night, I arranged a corner in the hall for her, put down a mat, and gave her another piece of *sarong* to serve as a sheet.

'Now, Lana, you can go to bed.'

'You mean here?' She opened wide her eyes and looked all around.

'Yes, all the natives sleep on the floor like that,' I explained to her. 'They have no beds, neither have I. But this is a stilted house, and the floor is made of wooden planks, just like a bed, you'll get used to it.'

'No, no,' she said timidly, 'I won't sleep there. I am afraid of being alone in the hall.'

'But I can't help it. There are only two rooms here. You can shut the door, if you are afraid and you don't mind the heat.'

She sighed, nodded, and lay down.

But the next morning, I discovered that she was sleeping in a corner of my room. She was sound asleep, her blonde hair spread all over the mat. On the fair complexioned arms there were bruises, and on the shoulder a blackened line of a cut which must have been from a scratch under the barbed wire. The *sarong* had loosened showing her naked breast with a black spot which looked like a fly just above one of the nipples. . . .

I was surprised by the beauty of the body lying before me. The night before she had looked so tired and miserable, dirty and beggar-like, and now she was transformed into an entirely different creature. What a nice shape, with the beautiful face, long curved eyebrows, the straight nose and red lips! If she had not been so thin and bony about the face at the time, she would have been an ideal model.

Suddenly I remembered my painting materials; I took out a pencil and started sketching on drawing paper.

But she opened her eyes. The clear blue of them gave me the impression of the sea in the Sumatra Straits which glitters under the morning sun.

'Good morning, sir.'

She got up quickly and flushed crimson. She seemed to be afraid that I would grudge her the liberty she had

taken, and said, 'You don't mind that I slept in your room, do you? I'm so sorry to have slipped in, but I felt really scared in the hall.'

'Never mind, you can come in whenever you want to.' I put down the pencil and paper, feeling my heart beating. She thanked me gladly.

I took my towel and stepped out. Inside me, it seemed that something had just been born a minute ago. I was whistling.

Lana did not stay idle in the house, she helped the old man's grand-daughter to do the cooking, washing, and other housework. She did not understand Indonesian but was very clever; she never let other people feel that she was only a burden.

In the beginning, the old man was afraid that other people might know he was hiding someone at home and he forbade her to go out during the daytime, but still the news spread round quickly, and the neighbours came to see her out of curiosity.

The old man told them one after another: 'Don't tell other people, understand? If the Japs learn about it and take her back, we'll be hanged if the Dutch ever come back.'

There were only a dozen families in the village, all natives; they had still kept their rustic morality intact and men of age were much respected. Moreover, the prestige of the Dutch who had once ruled the country still remained high. When they heard the old man's advice, their unanimous answer was submission from fear.

Later on, Lana went out sometimes even during the day, but she never dared venture too far. If a Japanese patrol came down to the village, I had then to make her hide, to run off through the grove of coconut trees at the back of the house, into the jungle on the hill.

Our friendship grew every day. At night, before going to bed, we used to have a little chat. She told me about

her father who was still in the concentration camp, her life and wonderful days before the war, how the native girls kneeled to her when they happened to cross in front of her, how noble and luxurious her family had been, and then she would repeat her gratitude to me with sobs: 'I'll pay back what I owe you, you're too good to me, I'll never forget it.'

She was also sometimes very naughty. She used to dress up her long hair like a fox's tail, drawing it back in a long sweep, and thus she looked even more beautiful. Willy-nilly, she would sometimes raise her eyebrows and wink at you, she was evidently flirting, and that made me feel awkward. When lying on her bed, she sometimes let her *sarong* loosen below her breasts, or purposely rolled it up to show her legs, under the pretext of looking for fleas, and then she would whistle:

'What a beautiful flower,
And it's just in bloom. . . .'

I felt very annoyed, because more and more I felt I was losing my self-possession.

One day, she woke up and found that I was doing a sketch of her. She smiled at me and said: 'Do you think I'm qualified to be a model?'

'Yes, and quite a pretty one.'

'In that case, let's go.'

Immediately she took off her *sarong*, put her hands on her neck, sat up with one of the legs slightly tilted up and posed. The morning sun was just shining in from the window, projecting all its cheering rays on her body, showing a whiteness which was almost transparent, and the curves!

I was astonished and felt my blood pounding in my ears.

'Will this position do?' She giggled.

I threw away my painting materials, crossed to her, and held her in my arms.

'I love you,' she said softly. 'Do you love me?'

I nodded without a word.

'I am happy, my darling, don't give me up and don't let them take me away. I'm yours for ever and I'll love you with my whole being.'

She was kissing me, clinging to my body like a snake.

But I had noticed that while looking at me, her eyes were wide open, looking as though she was staring at a stranger without the slightest sign of any emotion. This observation was like a shower of cold water on my head, it made me understand that she did not love me at all but, under the menace of hunger and death, she was prepared to make love to anybody just like a prostitute who sells her love for money.

There was no doubt that she had misunderstood my motive in keeping her in the house and giving her asylum. She was only aware that she was now without money or anything, and also of her dishonourable past when she had been so arrogant with the natives, and therefore she had no confidence in the natives now, although they were so good to her at the moment. But if she tried to leave them, what she would face would be hunger, the concentration camp and the bayonet of the Japanese devils.

She needed my sympathy, because I was a Chinese anyhow, and educated, who was sharing the house with a native Indonesian landlord. I understood what she was thinking at the bottom of her heart, and I felt myself in a helpless situation, just like a feeble stalk of grass which can only wave silently under the wind and the wan sky.

I tried to console her:

'We are refugees and in the same boat. This is our common war, the war against aggression, we belong to the allied nations and we have to help each other, how can I give you up? Rest assured. The day will come when we'll win at last, and on that day, don't forget to tell your fellow countrymen that there were good Indonesians and Chinese who were together with you when you were in danger.'

'Sure I'll tell them about it, and I'll tell them all that you have done for me.' She was deeply moved then by my words.

I didn't know if she was really sincere, but in that hillside village of a remote part of the world, I had been awakened like the world in springtime. My enthusiasm for painting had been revived, and in my leisure time after my agricultural work, I began to do some oil painting for Lana.

I still had some oil colours then, but no more charcoal. I had invented my own system of replacement: I used burnt branches as a substitute for charcoal and did my sketches with it.

Once, I made Lana kneel down on the mat, looking out of the window, with one hand on the sashes. I then started to paint her from the side with imaginary scenery of my own invention: a wounded girl was trying to climb out of a ruined bombed house, she had seized the sashes of a window and wanted to get out of the debris, outside the window there were still explosions which could be seen in the fire and dust which arose. An unsaddled horse covered with blood was running from afar towards the window. I was using much blue and red to depict the harrowing scene and I was trying to recollect my impression of Lana when I met her for the first time and to utilise it in the present picture to give it a most touching realism.

I spent more than three months on it but had finished only two thirds of the work. Lana was seized by a great enthusiasm when she saw the theme of my painting. 'This will be a most unforgettable souvenir of my miserable days,' she exclaimed. 'When the Japs are routed, you'll have your own personal exhibition in Batavia. I'm sure that it will be a big success, and I want to have the honour of opening it for you, do you agree?'

I was full of hope myself and wanted to make the

tableau a masterpiece of accusation to the cruelty of our aggressors.

Throughout those three months, Lana's cheeks turned from pale to red, her figure from bony to plump, and every time I was painting, I noticed that her curves looked more attractive and her smiles more charming.

'Lana,' I told her emotionally. 'How pretty you are now!'

'Am I?' She grinned with her white teeth, but soon a shadow of chagrin would flit across her face. 'You never saw me before the war: I was really beautiful. Everybody said so. When I was in Batavia, if there was a party which I did not attend, that party would certainly be a failure.'

She turned her eyes to the window and looked out through it as in a dream; 'Yes, at that time, I had my evening dresses, fashions, and jewellery. I sat among the big ladies, the governor's wife for instance, and I was surrounded by gentlemen who gathered around me like bees. But now', she bit one of her own fingers and sighed, 'I have been trampled down at the feet of the devils. Deprived of everything, even a pack of cosmetics, and I have to wear a ragged *sarong*, a man's *sarong*!'

'And to serve as a model for a loathsome Chinaman.'

I was trying to joke with her, but she turned pale and was biting her lips with reticence. I understood that I had been cruel and regretted it. I put down the board and crossed to her.

'Don't be angry with me, I am sorry. I was teasing you.'

Her eyes filled with tears. I felt most sorry about it, dried her eyes and asked her to take a stroll with me outside.

The setting sun was now behind the trees on the hills and looked like a burning fire. On the immense meadow which stretched everywhere, the evening breeze coming from the coconut grove blew loose her long hair. We

picked out the hill path and climbed it by grasping branches and plants growing along it. She looked happy and bright again and was whistling her beloved little tune:

'What a beautiful flower,
And it's just in bloom. . . .'

I mused silently: how strange life is! If Lana had not been born in Holland, but in Indonesia, how could she have felt unhappy or been deprived of her evening dress and jewellery? This girl, when she has been ill-treated by the Japs, had a justified feeling of hatred, but when people of her own stock were treating the native Indonesians the same way, how had she felt about that? . . .

One mid-day, when I got back from the land, damp with sweat, I discovered Lana sitting on my mat as I stepped into the room.

'Good-day.'

'Good-day.'

I picked up the towel to go for my bath at the stream. Lana came after me, whistling her tune and doing a little dancing. She was in her dress from the concentration camp and the large skirt was billowing with her movements.

I was surprised at her unusual delightfulness.

'You should not come out at this time of the day, Lana, don't you know that? If the Japs happen to drop in, what will you do?'

'Oh, never mind, I'm sure that they won't come today, for they were here only the day before yesterday.'

'But even if there happen to be people from other *kampongs* passing by here and seeing you in that strange dress, there will be trouble.'

She hesitated and could not utter a word. But I fully understood her feelings: she simply felt lonesome and bored, there was nobody at home she could talk to. I sympathized with her, and instead of going to the stream, I took her to the jungle edge to avoid the eyes of any possible stranger.

I went for my bath and came back to her when finished.

She was sitting against a tree and closed her eyes when she saw me: 'Kiss me!' She had very red lips and they were shining under the rays of the sun coming down through the leaves. I touched the red on her lips and was surprised by the oily lipstick.

'Where did you get it from?'

'A woman neighbour gave it to me as a gift.' She opened her eyes, looked shy and somehow disappointed.

I realized slowly that she was happy only because of the lipstick. What a trifling thing to bring pleasure into a woman's heart! She seemed as simple minded as a child and that amazed me. I took her into my arms and kissed her with ardour.

'You are a temptation, my darling little dove!'

She now felt victorious. We danced a waltz without music, and she was whistling 'Sleepy Lagoon'.

Later on, she got other cosmetics, a cake of rouge and a bottle of perfume. Every time she got something new, she would make herself up with it. She was like an orchid in the valley, having few admirers, except me and herself. But still she liked the make-up, to kill time the same way as a fish in a pond of stagnant water, making bubbles just for the sake of bubbling.

At the time, cosmetics for women were expensive and seldom to be found in the remote countryside. Even the essential articles for the ordinary life of everyday had to be bought in the bigger village four miles away, and that was the reason why Lana was happy when she got her cosmetics. I fancied that perhaps the neighbours were keen to be friendly with her since they made her such generous presents.

Although Lana had the cosmetics, she still needed a new *sarong*. She often sighed for that. As a matter of fact, all her *sarongs* were mine, she used them for wearing, and sleeping, and they were quickly worn out. But

I had not sufficient money to buy her a new one. Even a *sarong* for a man was out of reach of my pocket, let alone a *sarong* for a woman which cost several times more. So, I rested all my hopes on the catching of wild boars.

I had a piece of land which I had cleared for the cultivation of vegetables. As it was often trampled over by wild boars, I had adopted the native way of encircling it with hedges and had left several openings where I had dug pitfalls. The wild boars like vegetables, often get trapped in those pits, and if they could be caught, that would be an extra income.

And for once, I had the luck to trap a wild boar which weighed more than a hundred katis! I killed it and hired two native people to carry it to town on a pole. I sold it for more than a hundred rupiahs, and that was really a fortune I had never dreamed of. I then went to a stall selling second-hand goods and found a piece of woman's *sarong* with a rather new design. After bargaining, I succeeded in buying it at a good price.

With the package of *sarong* under my arm, on my way back I wondered over the excitement of Lana when she saw it. Her blue eyes would shine like stars at night, on her red lips would be the grin showing her little white teeth, and she would examine the print over and over again with admiration and say, 'How nice it looks!'

With this thought in my head, I felt my feet were much lighter and quicker. When I reached the village, the sun was already hanging over the top of the hill, but making me sweat from its rays. I was covered with dust and it mingled with the moisture of my body; when I wiped my face, there was almost a coat of mud on it. But I was happy. As I climbed the steps of the *atap* hut, I shouted aloud:

'Lana! Lana!'

But there was no answer. The old man's grand-daughter told me that she had gone to the stream for her bath.

I went to the stream, but still could not find her. Was she hiding in the jungle playing with me? I decided then to cross the meadow to go to the jungle, passing by a mound. But as I was approaching the mound, I saw a man and a woman lying in the grass making love. One was saying, in Indonesian, 'Hurry up!' and then in English, 'What a damned fool!'

It was Lana's voice! I was astonished, then stopped.

And then, a man's voice, heaving, in Indonesian:

'I'll buy you something better, next time. . . .'

Jealousy immediately fanned my fury. I ran to them despite myself shouting out Lana's name.

Lana pushed the man away – he was Meisorah, a neighbour, a small young man who worked in the neighbouring rubber plantation. He picked up his *sarong* and wanted to run away. I sent him sprawling with a single blow of my fist.

'Son of a bitch!' I felt my teeth clench.

He managed to get up, took out his dagger and thrust it at me. I avoided the stab by jumping to one side, then gave him another blow with my fist and sent him again sprawling on the ground. I snatched up the dagger and beat him until he cried for mercy. He then slipped away and ran towards the heart of the jungle.

I looked for Lana, but she had disappeared. I picked up the parcel containing the *sarong* and discovered a bottle of perfume on the ground. I realized then where the cosmetics had come from, not from any friendly woman neighbour, but they were the reward of a cowardly seducer.

I wanted to smash the bottle against a rock, and I raised my arm. But I changed my mind, deciding to take it back and show it to Lana and see what she would say about it.

When I got home, Lana was not yet back. The old man was surprised at the sight of the blood on my arm, I was too ashamed to tell him the truth. 'Meisorah was flirting with Lana, I had a fight with him.'

The old man frowned. He went for some native medicine, made me a bandage, and said while taking care of me: 'Lana is no good lately, but Meisorah is a *bangsat* (vagabond). He has just got a job in the rubber plantation. I'll tell his brother and ask him to do something about it. But listen to me, you are a Chinese, alone in a foreign country, you have to behave and control yourself better.'

But the old man's wisdom could not appease me at all. I wanted to find Lana and teach her a lesson. But as I took my bath in the stream, the cold water really cooled me down: 'What am I to Lana? We are not husband and wife, not even really in love perhaps, I have not the slightest right to interfere in her affairs,' I thought.

I went back home with reluctance, and discovered Lana sitting silently near the window. She got up at the sight of me and crossed to me timidly. I felt angry again and would not even look at her; I sat with reticence on my mat and took out my pipe to smoke.

Moments later, Lana came to me and sat down by my side:

'Are you angry with me?'

I could not answer so turned my head to the other side.

'It was not my fault!' she cried. 'Do what you like, but forgive me!'

'You know you were wrong, but do you understand what you have done to me?'

'But he raped me!'

'That's a lie!' I threw the bottle of perfume to her.

'Take a look, what is this?'

She was dismayed and could only shed tears.

I rose pacing the room, I felt very annoyed. I didn't know whether I hated her or despised her, but I felt pain in my heart and my eyes began to fill despite myself.

'Of course, you have the right to undress yourself before anybody you like, that's your own business. But just

think about what it's all for, Lana, a bottle of perfume, or a lipstick. . . .'

'Stop! Don't say any more, please!' She gripped me by my legs and was looking at me with pleading eyes: 'I have done it only once!'

'Only once?' I laughed coldly. 'What about the former lipstick and rouge then? Where did they come from?'

'I am not lying to you. He has given me all that, and I have made his acquaintance thus, but it was only today that he asked me to go out and that he made love to me. He just overpowered me!'

That was exactly what I guessed she would say. I nearly burst with rage.

'It wasn't my fault, you won't hate me for it, will you?'

I couldn't bear her any more; pushing her aside, I dashed out of the room. In the midst of the evening darkness which hung around like a dull heavy mist, I wandered aimlessly, excited and tired. At last, I arrived at the bank of the stream; sitting on a rock with my face buried in my hands, I could not stop my eyes from flooding with tears.

'I am in love with her!' Such was my discovery about myself. And I loved her much more than I could have possibly imagined. What a dream, and a dream which had finally ended in disillusionment! The earth seemed icy to me, and as I saw it then, it was sinking into an eternal nothingness.

The darkness deepened. The jungle sent out a multitudinous confusion of voices which became louder and louder, insects, frogs, birds, and from time to time the howling of a wild animal, all mixed up together into a symphony of nature which told me that it was night.

The moon was suspended in the sky, its silver light poured down covering the hill and the field. The grass stirred under the lonely shadows and a cold humid breeze blew through my hair.

I sighed, and, not without reluctance, I walked back.

When I reached the village, all the *atap* huts with their coconut trees were silent. One dog after another barked at my approach, then came closer, sniffed, and wagged his tail at me with an acknowledging murmur.

I entered my room. The moon was shining through the window and projected a long rectangular bright space on the floor. Lana, lying on her mat, was seemingly asleep. Under the moonlight, she looked so lonely and humble, that she gave one the impression of an abandoned worn-out shoe thrown into a dark corner; and she still had tears on her face.

I felt a great pity for her. Hesitantly, I sat down beside her still body and said to myself: 'I love you, Lana, don't you know? But what you have been doing has hurt me!'

My hand touched her soft hair, her cold and smooth cheeks, and I kissed her on the lips. But all of a sudden, she opened her eyes, threw her arms around my neck, and whispered happily: 'I love you! You're so kind to me!'

I was taken by surprise and felt awkward. Instinctively, I wanted to struggle out of her arms. But she got up, seized and held me tight. We both fell down on the mat. I was again angry. 'Lana!' But she sealed my mouth with hers. I felt the tears on her cheeks, and I melted.

She was murmuring, 'Don't be angry with me, darling. I only want to be a bit prettier to please you. What I have done is wrong, but never again will I . . .'

I surrendered, and embraced her.

The next morning, Lana was still shy and seemed uneasy in her manner. I took out the piece of *sarong* I had bought for her yesterday and gave it to her. She was surprised and two tear drops rolled down her cheeks; she went down on her knees and sobbed in my arms like a baby: 'You are too good to me!'

'Don't be excited, Lana, neither the *sarong* nor the cosmetics will add anything to your beauty, you are beauty itself. You don't need any make-up. We are at war, destruction is everywhere, as long as we can preserve our lives, that is the most important of all things here under the enemy's occupation. Don't look back to your luxury of yesterday, but look forward to tomorrow. Tomorrow is ours. Be patient, once the war is over, and the enemy gone, you'll have everything.'

She nodded and said with remorse: 'Yes, I understand. I was foolish.'

That evening, we went together to the stream. She had thrown all the cosmetics into it, one after another. She was happy to hear the sound they made. We kissed and loved each other more passionately than we had ever done before.

Now, Lana and I were really in love. I kept on painting for her. But the old man seemed grim after the incident. He told me that the neighbouring rubber plantation was a Dutch estate, it had been taken over by the Japs, and now that Meisorah was working there and I had had trouble with him, he might sell me out to the Japs.

'Now,' the old man said fearfully, 'Meisorah's brother has warned him not to do anything foolish. But Meisorah is not a reliable person, if he does say anything to the Japs, then even I myself will be in danger. That's what I am worrying about.'

I understood that he meant Lana should leave. I argued with him, but could not convince him. Finally, I proposed that for the time being, I took Lana with me to the field during the day, I would hide her in the jungle, while the old man's grand-daughter would send the meals to us. We would be back only during the night, and meanwhile see what would happen and decide what to do.

Lana was scared and repentant. She knew that all the trouble was due to herself. I consoled her and tried to

make her feel easier. In the jungle, I had made a little bed for her on a big tree, with branches and planks. She could climb on the tree to lie down or sit on the bed. When I had time, I would always be with her to tell her stories, to expel her loneliness and boredom. She had thus learnt quite a lot about Chinese heroes and their tales, and became an enthusiastic admirer of my ancestral country.

In the beginning, life in the jungle was all romantic, the green leaves and trees, fresh air, birds singing, sunlight and shade . . . it was an earthly paradise which we had not imagined possible in wartime. The Japanese aggression had made us meet each other, we were confined to a very little world, but it was out of touch with the war, misery and hunger which were prevailing all around.

But in the small world we were then living in, there were also a lot of problems. Wild boars, snakes and mosquitoes were our constant enemies; besides, it was then September, the beginning of the monsoon season, the weather was at its most unpredictable. The rain and storms were more and more frequent, it was humid and muddy and the dead leaves were rotting everywhere in the jungle. Once it rained, we were both wet to the bone, and then we shivered. I had to add a roof to the small bed on the tree, and so it became a real miniature *atap* hut perched at the top of a tree. But before I had finished the work, we were both suffering from dropsy of the feet because of the humidity; it was very irritating and when scratched, a watery liquid came out and the affected area would become swollen. We stopped going to the jungle when it was rainy or when the weather did not look good. But soon afterwards, Lana became ill, she had high fever and could not go out of the room.

The old man was now reproachful, but when he saw Lana, he again sympathized with her and helped me to get some medicine for her.

Lana lying on the mat, was full of sorrow: 'I'd better die to save you all the trouble.' As I could do nothing for her, I only felt myself broken-hearted. I translated what she said to the old man, he sighed and shook his head.

When one is in a desperate situation, one will often become more religious. Lana was now fervent in her prayer. She said her prayers in Dutch; I could not understand it, but I noticed that pitiable voice and miserable face, and I was deeply moved by her emotion.

One rainy night, Lana had a horrible dream. She woke up shouting my name, seized me tight and hid in my arms, trying to mould her body into mine. She was just like someone drowning in a high sea catching on to a plank, and determined never to let go.

I held her tight in my arms and caressed her hair which was damp with sweat: 'Don't be afraid, Lana, I'm with you.'

'Yes, darling, I know. You love me. But I have dreamed again of the Japs, they were ill-treating me, I looked for you but you were nowhere, then I was scared, and I woke up.'

When she realized it was a nightmare, she recovered her humour. 'We are Adam and Eve. We'll never separate. But tell me darling, when the war is over, will you marry me?'

'Why not? You are my princess, my queen and my angel. I'll be too happy to have you as my wife.'

Then, she kissed me profoundly and went to sleep in my arms.

During the next four or five days, I gave her tea made with cinchona bark, and her fever slowly disappeared. We were very happy that morning, and the weather was fine too. She told me that she felt quite all right now and wanted to have a bath.

I told the old man's grand-daughter to prepare some hot water for her. Then I took a clean *sarong* and was on my feet to go to the stream to have my bath myself.

She clung to me and said: 'Come back earlier, darling. I feel lonely and bored, sometimes even scared when you are not with me.'

I kissed her on both cheeks.

'I'll be back very quickly. Now you're convalescing, take a good rest. Don't be afraid, Lana, the Japs won't come these days, because it has been raining so much.'

I remember that as I set my foot out of the doorway, she was still repeating to me in her soft voice: 'Come back earlier!'

The morning sun was just hanging on the clump of shrubs beside the house, its golden red rays shining glaringly in my face. There was a thin mistlike vapour all over the hill and the field. The coconut trees standing erect with their whitish slender stems, slowly waved their oily leaves which glistened under the sun. The whole *kampung* was still in its shadow; the morning breeze blew gently, sending the fresh air into my lungs, pungent with its aroma from the greenery. Whistling happily, I stepped down the sandy lane.

By the spot near the stream, there were already a dozen villagers gathered together, men taking baths, while women were doing their washing.

The women's *sarongs* were wet and clinging to their hips. They were squatting on their heels on a rock, with their buttocks raised up while washing their clothes in the stream. The men were in their worn-out *sarongs*, some had even just a small piece of cloth, they were all bare-chested, showing their natural chocolate-coloured bodies, they plunged their heads into the water, then soaped their hair and hairy bodies vigorously. Some children were diving in the water like carps, they were splashing and laughing, in symphony with the joking and lively chatter between the men and women. It was all very primitive, harmonious and happy.

Seeing me approach, they shouted: 'Morning, Orang Lari!'

'Morning, everybody!'

We were very good friends now, as I had been living together with them for so long a time. Sometimes, when taking my bath, I liked to chat with them, telling them Chinese stories; they were very interested and the women were the most friendly. Since they knew Lana was staying with me, they were interested in her too, especially the women, for they had been under the rule of the Dutch and they had had to bow and dared not even raise their eyes when crossing in front of a white; if they were in a bullock cart passing in front of a Dutchman's house, they used to have to get down from the vehicle and walk on foot to show their respect. This long observed tradition had now been upset because of Lana's presence. Now they could stare closely at a Dutchwoman and this very fact surprised them as well as making them curious. They used to ask:

'How is that she has got so pointed a nose?'

'Why are her eyes blue?'

But since Lana's affair with Meisorah, the latter was now calling her coarsely a *sundal* (prostitute), Lana who had once been an idol in their minds had been smashed into pieces. She had become an object of disdain and contempt; moreover, since her presence in the village put them in constant danger with the shadow of eventual reprisals by the Japs, they had doubled their dislike of her because of their fear.

I no longer talked of Lana with them.

Quickly finishing my bath, I changed in the bush and returned to the stream to wash the wet *sarong*, and went across to my plot of land to have a look of it. The hedge had not been stamped over by any wild animal, and there were no wild boar in the pits. Then, I went to the jungle to see our 'nest' - as Lana liked to call it, the berth I had made at the top of a tree. I finished the *atap* roof I had started making sometime before, and attached it above the berth on the tree with rattan-made rods.

The sun piercing down through the leaves told me then it was noon.

I wiped the sweat off my face, climbed down from the tree and took a little rest, had a final look at the roof I had made, and was happy that all sweat pays dividends. The roof was almost nothing, but it was the produce of my labour, like a work of art, the more you have put into its making, the happier you are with the achievement. Had I put four plank walls around the berth, it would have been a real small hut at the top of the tree, and that would have reminded me of our agile ancestors who had really lived in nests at the top of trees. After hundreds of thousands of years, the war had stripped us of our overcoat of culture, and we were back to the same level of living as our primitive ancestors.

I picked up my *sarong*, which was now quite dry, but the *sarong* which I wore now was already wet with perspiration. I stepped out of the long grass, and was on my way out of the jungle.

Suddenly, when I reached a bend along the path towards the village, I saw the old man's grand-daughter running to me.

'Uncle, uncle!'

She was shouting at me from rather far off, and her shrieking and fearful voice made my heart beat.

'What is the matter?'

'Not good!' she said, breathlessly. 'The Japanese devils have come down here, they have taken Lana away. Don't go back home, grandfather wants me to tell you, because they are looking for you now, the Japs!'

I was astonished, thunderstruck by the blow.

'Oh, Lana, my Lana!' My heart was broken. I held my head in my hands and sat at the foot of a tree. My thoughts were in a whirl, and I was unable to figure out what to do. It was useless to go back, and there was no hope of rescue. But what would be left in the world for me? It was all a nightmare which was now just starting.

Magpies were whirling above my head, crying ceaselessly. I was startled by the ugly noise. I raised my head and saw that the sun was already setting over the trees. I rose up feeling as though my heart had stopped beating for a minute and that I had recovered, and come back to life. I felt wild and light and rushed towards the village.

To my surprise, the village was as quiet as ever. The old man's house was still there, safe and sound, with its coconut trees all around. Hens were clucking in the grass as usual, and some villagers had gathered in front of their doors and were now chatting about something. . . .

No, nothing had happened!

A last hope as dim as a firefly in a storm on a dark night remained with me in my disaster while I was climbing the wooden stairs. I called out 'Lana, Lana!' but there was no response from the room, it was as quiet as dead.

There was absolute chaos in my room. All my brushes and colours had been scattered in disorder on the floor, my suitcase all opened, with the clothes thrown here and there; the drawing board stand was empty, and that big oil painting I had done for Lana had gone.

'Finished!' I thought, with the tears streaming down my cheeks.

As I raised my head, I saw the old man's granddaughter standing timidly at the door; she was staring at me with fear, her eyes red and swollen – her grandfather had been taken away by the Japs too. And the man who had accompanied the Japs to the house was Meisorah.

The next day, the old man was back, bent with tiredness and exhaustion.

He said he had told the Japs, according to my previous instructions, that Lana was a model I had hired for my paintings, she was a 'German'. He himself could not distinguish a German from a Dutch, because they

all have big noses and fair complexions. My paintings had served as a proof, and therefore he had been released.

But the Japs had released him on condition that he would be responsible for taking me to them. He sighed weakly and said:

'I am anyhow too old to live long, and besides I have no hatred for you. I won't sell you out. You had better go, don't stay here any longer, Meisorah is after you!'

Then, with clenched teeth and a broken heart, I said goodbye to the kind old man and left forever the jungle-side *kampung*, the bush, and the dreamlike land which had once been my paradise on earth.

I lived a wandering life after that, from Sumatra to Rio, and from Rio to Singapore across the sea, until the surrender of the Japs. And now, although seven or eight years all together have silently slipped away, I have always been longing for Lana in my heart, not knowing if she was still alive or dead.

Sometimes in the dreams, she was crying and laughing, I hugged her tightly in my arms, or had her in front of my drawing board, all nude with her snow-white breast and a little fly resting there for ever.

And now, that is Lana there without doubt. I couldn't believe my eyes in the beginning, but I have heard her voice:

'I don't know you, get away, you loathsome Chinaman!'

That voice and tone is undoubtedly hers, I can recognize it anywhere.

But now, there she is with those very important people, conversing with them at ease and smiling with charm, and she had absolutely forgotten me, the humble 'orang lari' who was a refugee during the Japanese occupation.

My tongue clings dryly to my mouth, and I am sweating coldly all over my arms. What else can I say? The past is like a river of no return, and the stream of it had carried away with it years and months, emotions

and sentiments, and now there is not the slightest trace left over of anything. The past is past, and so let it be!

Get moving but look! There comes the gigantic procession, with the military band out in front. The crowd is moving towards it. We who have been here today witnessing the celebration, will tell our children and grandchildren that we celebrated with great joy the big day of the coronation of the British Queen.

A grain of dust has blown into one of my eyes. I take out my handkerchief and rub it in silence. Don't laugh at me, there is dust in my eye. I am sobbing inside and the tears fall suddenly, but certainly I am not sobbing because of Lana! . . .

Rose Giordano

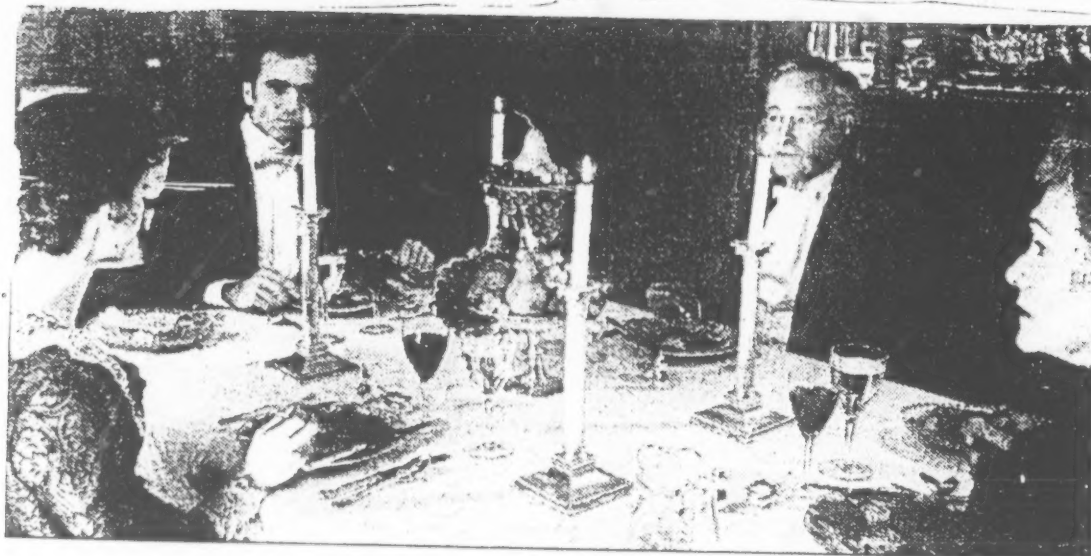
Topic- Customs

Aim: How can different customs create misunderstandings between peoples?

Major idea: Cultural misunderstandings can cause tensions between peoples

Questions and procedures:

1. Show students photograph on overhead of a New England family eating dinner.
 1. What do you see?
 2. Is this a formal occasion? How do you know?
 3. What would happen if one of the guest started eating with her hands?
 4. What is wrong with eating with one's hands?
2. Students will read about table manners and compare eastern with western table manners.
3. Students will learn more about Malaysian customs from a second reading.
4. Students will list all the things foreigners should know if they want to live "blunder-free" in Malaysia. Students will read their responses aloud and revise their list.
5. Students will create a second list for Malaysians on how to live "blunder-free" in the United States. Students will read their responses aloud and revise their list.



Photographs by Philip Caruso

2 TABLE MANNERS

Eating with Fingers

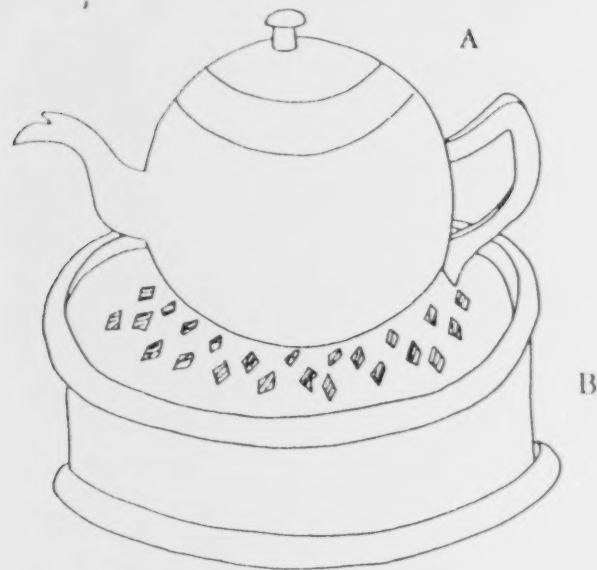
Malays and Indians traditionally use the fingers of their right hand for eating. However, no one expects a foreigner invited to a local-style meal (no cutlery) to be an expert at eating with fingers! Nevertheless, below are some useful guidelines to follow when you find yourself in a situation where using your fingers is the *only* way to eat:

1. Always remember to wash your hands first. If you are invited to a Malay wedding (or any other celebration) you will find a water vessel (*kendi*) either at your table or being passed around for guests to wash their hands. (Please refer to the illustration that follows.)
2. Meals are *always* eaten with your right hand! Being left-handed is no excuse.
3. Even though you are eating with your fingers, you will find that serving spoons are provided for all the dishes being laid out. Since the fingers of your right hand will be soiled while eating, you are permitted to use your left hand when using the serving spoons, although we always say "excuse me" (*minta maaf*) first.
4. When it comes to dessert, you may well find that you still have to use your fingers. Since dessert eaten with the fingers is usually dry, do wash your hands before starting your dessert. If it is some sort of pudding with a sauce or syrup, spoons will definitely be provided. You would wash your hands at the end of a meal using the *kendi* again.

Since the *kendi* has to be passed round from person to person, the polite thing to do is to wash your hands using a minimum amount of water! Personally, I do not find this very

satisfying! Therefore, I always go out armed with a large supply of wet tissues (the ones packed for babies are ideal) which of course makes me the most popular person at the table when I begin to pass them around!

The other thing a foreigner should be made aware of is that it is *not* considered impolite for a person to leave the table once he has finished his meal. In many of the larger households (the same can apply during meals at big functions), a person leaves the table as soon as he is done so that he can give way to the other people waiting to eat.



A Kendi

A The pot which holds the water.

B The stand has holes in it for the water to filter through.

Washing Your Hands:

1. Lift the pot with your left hand and place your *right* hand (the hand you *must* use for eating) below it, above the stand.
2. Lightly rinse your hand with the water from the pot, making sure the water filters through the holes in the stand.
3. Replace the pot onto the stand.

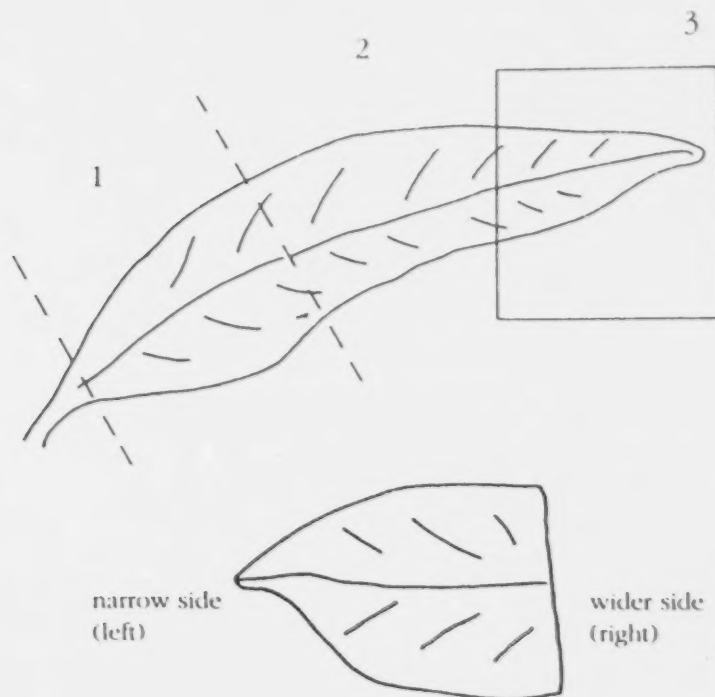
Eating nasi daun pisang

Traditionally, Southern Indians eat off banana leaves. A variety of food including curries, vegetables and sauces are placed around a pile of rice. Dessert is usually served onto the same banana leaf after the main meal. To indicate that you have finished your meal, you fold your banana leaf in half. Some Indians say that if it is for a festive occasion (wedding) or if the food is very good, you fold the banana leaf *towards* you. If it is for a sombre occasion (funeral) or if the food is less than satisfactory, you fold the banana leaf *away* from you. This action may differ from clan to clan.

At the end of the meal, you have to get up to wash your hands as there will be no *kendi* (as at Malay meals) passed around.

Eating with your left hand or with cutlery is discouraged.

The banana leaf is usually divided into three pieces. The honoured guest gets the end piece (no. 3 – in the diagram).



A banana leaf

Common Embarrassing Situations

People from the East (Asians as well as Arabs) have never been very rigid about table manners. Although children are taught basic discipline when they are facing their food, our table manners are nowhere near those to which our Western counterparts are accustomed.

Some of the most embarrassing situations that tend to arise time and time again are the conflicting gestures (Western gestures as opposed to Eastern ones) of how appreciation of food is shown.

To a person from the East, burping at the end of a meal shows that he had truly enjoyed his food and was most satisfied with it. And how else can one enjoy one's soup unless it is enthusiastically slurped into the mouth?

Anyone who has been exposed to Western culture will know that the two gestures described above are considered both rude and terribly unbecoming and should *never ever* be done in decent surroundings.

In the event that either one or the other (or both) should happen, I don't know who would end up more embarrassed – the foreign host or the Malaysian guest. The foreign host would obviously be appalled at what he would consider barbaric behaviour, and the Malaysian guest would probably be wondering why his two attempts at showing his appreciation of all the wonderful food had been received by the wrong response.

Admittedly, what I've just described is an extreme case where the host and guest have not had any exposure to the other's culture at all. Still, it would be advisable for the foreigner to note that this can happen, in case he does invite a person who has had a very traditional Eastern upbringing.

While in Malaysia, a foreigner is bound to be invited to many Malaysian meals. Obviously, there will come a time when you (the foreigner) will bite into something that you simply cannot swallow. What do you do with that piece of "offending" food?

If you are eating Chinese food with chopsticks, very often

MORAL EDUCATION IN THE MALAYSIAN
AND THE UNITED STATES'
PUBLIC SCHOOL SYSTEMS

A DESCRIPTIVE STUDY

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FULBRIGHT-HAYS SEMINAR ABROAD PROGRAM
MALAYSIA

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ABSTRACT

THE DEVELOPMENT AND IMPLIMENTATION OF MORAL REASONING SYSTEMS THROUGHOUT THE GLOBAL EDUCATION COMMUNITY CAN BE DESCRIBED AS VARIED AND DIVERSIFIED. IN THIS PAPER, PRESENT MORAL EDUCATION PROGRAMS IN MALAYSIA AND THE UNITED STATES ARE DESCRIBED AND DISCUSSED.

INTRODUCTION

THIS PAPER SERVES AS A PARTIAL REQUIREMENT FOR PARTICIPATION IN THE FULBRIGHT-HAYS SEMINAR ABROAD PROGRAM FOR THE STUDY OF CULTURE AND EDUCATION IN MALAYSIA. WHILE ENGAGED IN THIS STUDY PROGRAM, RESEARCH INTO THE DEVELOPMENT AND FUNCTIONING OF THE NATIONAL MORAL EDUCATION PROGRAM WAS MADE POSSIBLE. THE WRITER WAS AFFORDED THE OPPORTUNITY TO SPEAK DIRECTLY WITH THE EDUCATION SPECIALISTS INVOLVED WITH THE INITIATION AND IMPLIMENTATION OF THIS NATIONAL PROGRAM.

IN THE MALAYSIAN PUBLIC SCHOOL SYSTEM, MORAL EDUCATION IS COMPULSORY IN BOTH PRIMARY AND SECONDARY LEVELS. IN MALAYSIA, THE SCHOOL SYSTEM IS VIEWED AS AN INSTITUTION FOR SOCIALIZATION. ACCORDING TO EDUCATION SPECIALISTS IN MALAYSIA, THE SUBJECT OF MORAL EDUCATION IS THE AGENT FOR THE TRANSMISSION OF THOSE NOBLE HUMAN VALUES FOR WHICH SOCIETY DEEMS DESIRABLE.

DUE TO THE LOCALIZED NATURE OF THE SCHOOL SYSTEMS IN THE UNITED STATES, THE TEACHING OF MORAL REASONING BECOMES THE RESPONSIBILITY OF THE INDIVIDUAL SCHOOL DISTRICTS. IT CAN BE GENERALIZED THAT, IN THE UNITED STATES, THE SPECIFIC TEACHING OF MORAL EDUCATION DOES NOT OCCUR IN ISOLATION, BUT IS INTEGRATED INTO THE TOTAL SCHOOL CURRICULUM.

IT MUST BE STATED THAT THIS PAPER IN NO WAY INTENDS TO

MAKE A VALUE JUDGEMENT AS TO THE NATURE OR DEGREE OF MORALITY WITHIN EITHER SCHOOL SYSTEM. THE WRITER CONCEEDS THAT THOUGH COMPARISONS ARE INEVITABLE, THESE COMPARISONS SHOULD BE MADE IN A POSITIVE LIGHT BY EMBRACING DESIRABLE QUALITIES FROM BOTH EDUCATIONAL PERSPECTIVES.

MORAL EDUCATION IN MALAYSIA

THE EDUCATION SYSTEM IN MALAYSIA IS CENTRALLY CONTROLLED. GOVERNMENT AND EDUCATIONAL OFFICIALS DIRECT ALL SCHOOLS TO COMPLY WITH THE APPROVED CURRICULUM. IN THIS APPROVED CURRICULUM EXISTS A SPIRITUALITY, VALUES, AND ATTITUDES COMPONENT. THIS EDUCATIONAL COMPONENT IS PROVIDED TO STUDENTS THROUGH TWO BASIC CHANNELS. THE FIRST CHANNEL IS ISLAMIC RELIGIOUS EDUCATION CLASSES. BECAUSE ISLAM IS THE OFFICIAL RELIGION OF MALAYSIA, THE MAJORITY OF STUDENTS IN THE PUBLIC SCHOOL SYSTEM WILL RECEIVE THE SPIRITUALITY, VALUES AND ATTITUDE INSTRUCTION THROUGH THE STUDY OF ISLAM. MALAYSIAN STUDENTS, NOT OF THE ISLAMIC FAITH RECEIVE THE SPIRITUALITY, VALUES, AND ATTITUDE COMPONENT THROUGH THE FORMAL STUDY OF MORAL EDUCATION. STUDENTS WHO PARTICIPATE IN MORAL EDUCATION CLASSES CAN BE GENERALLY GROUPED INTO THE THREE RELIGIOUS FAITHS OF BUDDHISM, HINDUISM, AND CHRISTIANITY.

IN THE MALAYSIAN SCHOOL SYSTEM, MORAL EDUCATION BEGINS AT THE FIRST LEVEL FOR STUDENTS OF AGE SIX, AND CONTINUES UNTIL THE THIRTEENTH LEVEL AT AGES SEVENTEEN TO NINETEEN. AT THE PRIMARY LEVEL, THE INSTRUCTIONAL SYLLABUS IN MORAL EDUCATION IDENTIFIES TWELVE VALUES TO BE ADDRESSED. AT THE SECONDARY LEVEL, SIXTEEN VALUES ARE IDENTIFIED.

ACCORDING TO EDUCATION SPECIALISTS, THE VALUES WHICH

ARE TAUGHT WITHIN THE ARENA OF MORAL EDUCATION ARE UNIVERSALLY APPROVED, AND DO NOT CONFLICT WITH ANY RELIGIOUS OR CULTURAL NORMS OR PRACTICES IN MALAYSIAN SOCIETY. THESE VALUES WERE SUGGESTED AND AGREED UPON BY THE LEADERS OF THE FOUR MAJOR RELIGIOUS GROUPS IN MALAYSIA. THIS MULTI-RELIGIOUS PLANNING GROUP ASSIGNS MUCH IMPORTANCE TO THE STUDY OF MORAL EDUCATION AS IT DIRECTS THE TOTAL MORAL DEVELOPMENT OF THE MALAYSIAN SOCIETY IN GENERAL.

STUDENTS ENGAGED IN THE STUDY OF MORAL EDUCATION SPEND ONE-HUNDRED EIGHTY (180) MINUTES PER WEEK, OR THIRTEEN (13) PERCENT OF THE TOTAL EDUCATIONAL TIME IN THE PURSUIT OF THIS SUBJECT. SERVICES ARE DELIVERED BY A CERTIFIED MORAL EDUCATION INSTRUCTOR IN A LECTURE-DISCUSSION FORMAT. EACH TEACHING UNIT IS ACCOMPANIED BY EXAMINATION AND EVALUATED ON A PASS-FAIL BASIS TO DETERMINE IF SUCCESS IN THE STUDY OF THIS SUBJECT HAS OCCURRED.

THE COMPONENTS OF THE MORAL EDUCATION PROGRAM LISTED BELOW DO NOT ADHERE TO ANY PARTICULAR HIERARCHY OF IMPORTANCE. THESE VALUES MAY BE INTRODUCED OR DISCUSSED AT ANY POINT WHEN DEEMED PERTINENT TO A SUBJECT OF STUDY BY THE INSTRUCTOR.

01. COMPASSION

- A. SYMPATHETIC
- B. CONSIDERATE
- C. GENEROUS
- D. UNDERSTANDING
- E. FORGIVING

02. SELF-RELIANCE

- A. RESPONSIBLE
- B. ABLE TO ACT INDEPENDENTLY
- C. SELF-MOTIVATED
- D. SELF-CONFIDENT

03. RESPECT

- A. SHOW FILIAL PIETY
- B. RESPECT FOR ELDERS, TEACHERS, FRIENDS, LEADERS
- C. RESPECT THE KING AND COUNTRY
- D. RESPECT THE BASIC RIGHTS OF OTHERS
- E. RESPECT THE BELIEFS OF DIFFERENT COMMUNITIES
- F. RESPECT FOR INDIVIDUALITY
- G. ABIDE BY THE LAW
- H. OBSERVE PUNCTUALITY
- I. APPRECIATE THE CONTRIBUTIONS OF OTHERS
- J. SHOW APPRECIATION FOR LABOR
- K. RESPECT FOR THE PRIDE OF OTHERS

05. LOVE

- A. SANCTITY FOR LIFE
- B. LOVE FOR THE ENVIRONMENT
- C. LOVE FOR THE COUNTRY
- D. LOVE FOR PEACE AND HARMONY

06. JUSTICE

- A. FAIRNESS.

B. EQUITY

07. FREEDOM

- A. FREEDOM AS GRANTED BY LAW
- B. FREEDOM IN THE DEMOCRATIC SYSTEM

08. COURAGE

- A. ACT WISELY
- B. DEFEND THE TRUTH
- C. STAND ON ONE'S OWN CONVICTIONS
- D. ACCEPT RESPONSIBILITY

09. PHYSICAL AND MENTAL CLEANLINESS

- A. CLEANLINESS OF THE SELF
- B. CLEANLINESS OF THE ENVIRONMENT
- C. COURTEOUS CONDUCT AND SPEECH
- D. DEVELOPMENT OF A CONSTRUCTIVE MIND

10. HONESTY

- A. TRUSTWORTHINESS
- B. TRUTHFULNESS
- C. SINCERITY

11. DILIGENCE

- A. STEADFASTNESS
- B. EFFORT
- C. DEDICATION
- D. DETERMINATION

12. COOPERATION

- A. BROTHERHOOD
- B. SHARED RESPONSIBILITY
- C. COOPERATION
- D. TOLERANCE
- E. COMMON BELIEFS
- F. UNITY

13. MODERATION

- A. MODERATION IN SELF IMPORTANCE
- B. MODERATION IN SPEECH AND DEED

14. GRATITUDE

- A. BEING THANKFUL
- B. BEING THOUGHTFUL
- C. BEING APPRECIATIVE

15. RATIONALITY

- A. PRUDENCE
- B. THE ABILITY TO REASON
- C. HAVING OPEN AND LOGICAL MINDS

16. PUBLIC SPIRITEDNESS

- A. COLLABORATION
- B. NEIGHBORLINESS
- C. SENSITIVITY TO SOCIAL ISSUES

(TAKEN FROM SECONDARY SCHOOL SYLLABUS ON MORAL EDUCATION,
CURRICULUM DEVELOPMENT CENTER, MINISTRY OF EDUCATION,
MALAYSIA)

MORAL EDUCATION IN THE UNITED STATES

IN THE ATTEMPT TO DEVELOP MORAL REASONING AND MORAL BEHAVIOR IN CHILDREN ENROLLED IN THE UNITED STATES' PUBLIC EDUCATION SYSTEM, THREE BASIC METHODS ARE USED. THE FIRST, AND MOST BASIC MANAGEMENT METHOD IS KNOWN AS INDOCTRINATION, OR ALSO KNOWN AS BEHAVIOR MODIFICATION. THIS METHOD HAS BEEN USED SUCCESSFULLY WITH STUDENTS IN NEED OF SEVERE CHANGES IN BEHAVIOR. INDOCTRINATION UTILIZES POSITIVE AND NEGATIVE REINFORCEMENT PROCEDURES TO CONTROL STUDENT BEHAVIOR. RESEARCH HAS SHOWN THAT THE INDOCTRINATION TECHNIQUE HAS LITTLE OR NO EFFECT ON ETHICAL BEHAVIOR, AND NO EFFECT ON MORAL REASONING. (MAKER 1975)

THE SECOND AVENUE FOR THE DEVELOPMENT ON MORAL REASONING USED IN AMERICAN SCHOOL SYSTEMS IS VALUES CLAIRIFICATION. VALUES CLARIFICATION ATTEMPTS TO DEVELOP THE PROCESS OF EXAMINING VALUES AND THE FORMATION OF PERSONAL CHOICES. VALUES CLARIFICATION TECHNIQUES HAVE BEEN FOUND TO BE A POSITIVE INFLUENCE ON THE DEVELOPMENT OF CRITICAL THINKING SKILLS. THOUGH VALUES CLARIFICATION DOES EMPHASIZE THE PHILOSOPHY OF ETHICAL RELATIVISM, IT DOES NOT RECOGNIZE UNIVERSAL ETHICAL PRINCIPLES, AND THEREFORE, TO MANY EDUCATIONAL SPECIALISTS, FALLS SHORT OF THE TOTAL DEVELOPMENT OF MORAL REASONING.

THE THIRD METHOD FOR THE DEVELOPMENT OF MORAL REASONING

USED IN THE UNITED STATES SCHOOL SYSTEMS, AND THE FOCUS OF DISCUSSION IN THIS PAPER, IS THE MODEL SET FORTH BY LAWRENCE KOHLBERG. IN THE KOHLBERG MODEL, SIX LEVELS OF MORAL DEVELOPMENT ARE IDENTIFIED. THESE SIX AREAS ARE DIVIDED INTO THREE STAGES, AND ARE ARRANGED IN A HIERARCHY IN ASCENDING ORDER. THE CONSTRUCT OF THE MODEL FOLLOWS BELOW.

STAGE I PRECONVENTIONAL

1. CENTERED ON PHYSICAL CONSEQUENCES
AVOIDANCE OF PUNISHMENT
2. PROCEEDS TOWARD REWARD AND RECIPROCITY

STAGE II CONVENTIONAL

3. CONFORMITY AND PLEASING OTHERS
4. RESPECT FOR THE SYSTEM, LAW AND ORDER

STAGE III POSTCONVENTIONAL

5. GENERAL RIGHTS OF MAN
REVISE AND EXAMINE OPTIONS
6. SELF CHOSEN UNIVERSAL PRINCIPLES
JUSTICE, EQUALITY, AND RESPECT

IN KOHLBERG'S MODEL OF MORAL REASONING DEVELOPMENT, STUDENTS ARE PRESENTED WITH A DILEMMA, AND THEN ASKED TO MAKE CERTAIN JUDGMENTS ON THE SITUATION. PROBABLY THE MOST POPULAR MORAL DILEMMA USED IN THE KOHLBERG MODEL, IS THAT OF A MAN NAMED HEINZ, WHO NEEDS A CERTAIN DRUG IN ORDER TO SAVE THE LIFE OF HIS WIFE. HEINZ IS POSED WITH THE DILEMMA OF HAVING TO DECIDE WHETHER OR NOT TO SAVE HIS WIFE BY STEALING THE DRUG, OR OBEY THE LAW AND TAKE THE RISK OF HIS WIFE

DYING. STUDENTS ARE THEN ENGAGED IN A DISCUSSION AS TO WHICH ACTION HEINZ SHOULD TAKE, AND VERBALIZE REASONS FOR THEIR DECISIONS.

ACCORDING TO REST (1972), WITH THE USE OF THE KOHLBERG TECHNIQUES, CERTAIN QUALITIES OF THE DEVELOPMENT OF MORAL REASONING CAN BE IDENTIFIED. USING KOHLBERG'S MODEL, RESEARCH HAS FOUND THAT; 1) STAGES OF MORAL REASONING OCCUR ONE AT A TIME AND IN AN ORDERED FASHION, 2) STAGES ARE NEVER SKIPPED, AND ALWAYS GO FORWARD, 3) PROGRESSION OF MORAL DEVELOPMENT OCCURS WHEN STUDENTS ARE CONFRONTED WITH APPEALING VIEWS OF PEERS WHO FUNCTION IN A HIGHER STAGE OF DEVELOPMENT, 4) A POSITIVE CORRELATION BETWEEN I.Q. AND MORAL THINKING EXISTS, AND 5) MORAL REASONING, CAN INDEED BE TAUGHT. (REST 1974)

DISCUSSION

IT IS AGREED BY THE MAJORITY OF EDUCATION SPECIALISTS THAT THE INTEGRATION OF MORAL REASONING DEVELOPMENT INTO THE PUBLIC SCHOOL CURRICULUM IS OF GREAT IMPORTANCE. MUCH DISCUSSION OCCURS WHEN EDUCATORS ARE ASKED TO ADOPT A SPECIFIC MODEL AND METHOD OF INSTRUCTION. IN THE MALAYSIAN EDUCATION SYSTEM, THE MODEL AND METHOD OF INSTRUCTION HAS BEEN IDENTIFIED AND PUT INTO PRACTICE. IN THE UNITED STATES, DISCUSSION OF INSTRUCTIONAL PROGRAMMING SEEMS TO BE FOCUSED ON THE DEGREE OF INTERVENTION AND THE MOST IMPORTANTLY, WHO'S SYSTEM OF MORAL REASONING TO USE. DUE IN

PART TO THE SEPARATION OF CHURCH AND STATE IN AMERICAN SOCIETY, THE ADOPTION OF A STRICT PROGRAM OF MORAL DEVELOPMENT INSTRUCTION IS UNLIKELY TO OCCUR.

ACCORDING TO CURRENT RESEARCH, THERE APPEARS TO BE A PHILOSOPHICAL DIFFERENCE ON MORAL EDUCATION SERVICES IN THE UNITED STATES AND MALAYSIA. IN THE MALAYSIAN EDUCATION SYSTEM, IMPORTANCE IS FOCUSED ON SPECIFIC MORAL BEHAVIORS REGARDLESS OF MORAL REASONING SUPPORTING THE ACTION. IN THE COURSE OF INSTRUCTION, THE STUDENT IS DIRECTED TO IMITATE THE ACTION WHICH IS POPULARLY ACCEPTED AS MORALLY CORRECT.

IN THE UNITED STATES, THE PHILOSOPHICAL BASE OF MORAL EDUCATION SEEMS TO FOCUS ON THE REASONING PROCESS INVOLVED IN DECISION MAKING. THE STUDENT INVOLVED IN MORAL REASONING DEVELOPMENT ACTIVITIES WOULD BE ASKED TO CONSIDER REASONS FOR ACTIONS IN REGARD TO DECISIONS MADE ON MORAL BEHAVIORS.

IN ADDITION, OTHER DIFFERENCE IN THE TWO SYSTEMS OCCUR IN THE AREA OF THE EVALUATION OF MORAL REASONING LEVELS. IN THE MALAYSIAN SYSTEM, STUDENTS ARE GRADED ON A PASS-FAIL BASIS. STUDENTS IN THIS SYSTEM WHO DO NOT PERFORM ADEQUATELY IN ANY OF THE AREAS OF INSTRUCTION WILL NOT CONTINUE TO THE NEXT LEVEL UNTIL SUCCESS IS REALIZED.

IN THE UNITED STATES, MORAL EDUCATION IS REGARDED AS A DEVELOPMENTAL COMPONENT WHICH OPERATES WITHIN THE REALM OF THE TOTAL EDUCATIONAL CURRICULUM. FURTHERMORE, PROGRESS FROM ONE STAGE OF MORAL DEVELOPMENT TO ANOTHER IS SOLELY DEPENDENT ON THE DEVELOPMENT OF EACH INDIVIDUAL CHILD. JUST AS IN OTHER AVENUES OF INTELLECTUAL DEVELOPMENT, CHILDREN'S

INDIVIDUAL MORAL REASONING ABILITIES SHOULD BE RECOGNIZED
AND ACCEPTED.

AUTHOR'S NOTES

I WOULD LIKE TO EXPRESS MY GRATITUDE TO THE TEACHERS,
STUDENTS, AND FAMILIES IN THE NATION OF MALAYSIA, WHO MADE
THIS RESEARCH, AND THIS CULTURAL AND EDUCATIONAL EXPERIENCE
POSSIBLE. I ESPECIALLY APPRECIATED THE COOPERATION AND
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CURRICULUM UNIT
ON
AGRICULTURAL EXPORT PRODUCTION
IN MALAYSIA

Prepared by
Milton Hostetter
as part of the
requirements for
Fulbright-Hays
Summer Seminar,
1993

MALAYSIA'S AGRICULTURAL ECONOMY

This curriculum project is designed to be used over a two-class period in a 10-class unit on Southeast Asia, part of a larger survey course in Non-Western Cultures. The goal of this study of the agricultural economy is to:

- introduce students to the geographic region of Malaysia.
- review the historical backgrounds as they relate to economic issues.
- examine a nation's efforts to develop export products best suited to the conditions in the country;
- learn about several export products less familiar to Western students; and
- use Malaysia as an example of other Southeast Asian nations in developing agricultural resources.

The study will also make use of slides of a number of on-site visits in Malaysia, taken while traveling in the country.

Some will show the work at PORIM (Palm Oil Research Institute of Malaysia). A visit to the FELDA's (Federal Land Development Authority) Seriting Hilir Complex gave valuable insights into the experiments at developing new croplands, and also the relocation of villagers. The information on pepper production is gratefully received from Mr. Edwin Liew Chung Huin, Assistant Director of Agriculture in Kuching, Sarawak. Finally, special thanks are due to Dr. Hyacinth Gaudart for her efforts in making it possible for me to visit and speak with others who work in these industries.

I. The Malaysian Environment

1. Size: 330,000 sq. km. (size of Vietnam or Philippines)

- Peninsular Malaysia

- Sabah and Sarawak

2. Climate

- hot and humid

- i. 60% to 73% humidity at 2 PM year 'round
- ii. temperatures 77 to 95 degrees F.

- Monsoon: October to April

3. Topography of Peninsular Malaysia

- Peninsular Malaysia dimensions

- i. 804 km N-S
- ii. 330 km E-W at widest point

- Strait of Malacca to west

- Johore Strait separates from Singapore

- Mountain core of Peninsular Malaysia

- i. ranges north and south in center
- ii. 48-64 km wide
- iii. highest peak: 2,207 meters
- iv. range divides the nation east and west
- v. eastwest highway built 1982

- Rivers run east and west from mountains

- i. run full year 'round
- ii. silted; useful for small craft only

4. Sabah and Sarawak

- Sarawak larger land mass than Peninsular Malaysia

- rugged unexplored border with Indonesia

- coastal plain, narrow belt of hills, rugged central mountains

- i. highest mountain: 2,425 meters
- ii. few significant harbors in Sarawak
- iii. Sabah's coastline deeper

5. Regional divisions

- 11 states on Peninsular Malaysia

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-2 states on Borneo

-all states have access to the sea

6. Population growth and Distribution

-growth bc immigration

- i. from China and India
- ii. less significant after World War II

-about 18 million

- i. about 80% in Peninsular Malaysia
- ii. about 2.2% increase per year (high by international standards)

-ethnic divisions

- i. Malays: c50%
- ii. Chinese: c30%
- iii. Indian: c10%
- iv. "Tribals": c10%
- v. distribution fairly stable

II. Historical Backgrounds

1. Significance of Malacca

-Prince expelled from Singapore, 1403

-Fled to Malacca

- i. legend of mouse deer attacking a dog
- ii. for some time a small fishing village

-Malacca gains prominence by Chinese traders

- i. coming through straits enroute to Arabia

-Islam comes to the region

2. European Intrusion into the Peninsula

-Portuguese: 1511

- i. built a fort, church, customs house
- ii. Portuguese trade hampered by resistance

Dutch: 1641

- i. already well established in Java
- ii. very monopolistic in policies
- iii. interests centered on tin

-British: c1800

- i. established trading rights in Penang
- ii. trade policy much freer than Dutch

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ii.concentrated on west coast, but all over peninsula

5.Oil Palm

- stimulated by weak rubber markets in 20's and 30's
- by 1939 peninsula supplied 11% of world's palm oil

IV.The Modern Palm Oil Industry

1.One of the world's major oils

- one of the "big four" of oils
 - i.soybean
 - ii.rapeseed
 - iii.sunflower seed
 - iv.palm oil

- production increased at 9% per annum since 1980

2.Two types of oil

- palm oil: obtained from flesh of fruit
- Kernal oil: from the seed

3.Production of palm trees

- trees produce profitably after 2.5 to 3 years
- produce until height makes harvesting impractical
 - 3 to 5 tons per hectare per year of oil
 - i.cf. 0.5 tons per hectare per year for most oilseeds
- work being done to increase productivity
 - i.shorter trees being developed
 - ii.long productive life being developed
 - iii.machinery to collect "fresh fruit bunches" called "Crabber"

4.Increasing acreage of palm tree

- 54,000 hectages in 1960 in palm tree
- 2 million hectares in 1990
- projected 2.5 million hectares by 2000
- Production 22,000 tons 1960

-6.09 million tons 1990

5. Ownership and management of holdings

-54% operated by smallholders under government land
land development authorities

-46% managed through private estate system

6. Federal Land Development Authority (FELDA)

-to reduce rural poverty

-create more equitable income distribution and
land ownership

-total land area under FELDA supervision: 871,000
hectares

1.70% in palm oil production

-in 1990 26% of Malaysia's palm oil produced on FELDA
programs

-settler placement under FELDA

i. began in 1986 and completed in 1989

ii. 1202 families have been emplaced

iii. settlers become able to own productive lands

7. Processing of palm oil

-most oil sold in processed form

-world markets have responded to high quality products

-now supplies more than 2/3 of world's palm oil

8. Uses of palm oil

-edible uses

i. shortenings/frying oil

ii. margarine

iii. non-dairy creamers

iv. ice cream

v. cocoa butter substitute

-non-edible uses

i. soaps and detergents

ii. greases and lubricants

iii. candles

iv. fatty acid and acid oil (in cosmetics)

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-by-products of the palm oil industry

- i.varied oils
- ii.fuel to power auto diesel
- iii.ink
- iv.additives for plastics
- v.flake-board from husks

9.Future of the oil palm industry

-Malaysia banking on bright future

- i.thousands of hectares being planted each year
- ii.millions of dollars being invested in the industry

per acre yield much greater than most other oilseeds

popular in nations opposed to animals fats

few natural diseases or dangers from insects

not given to great fluctuations in productivity as is true of other oilseeds

V.The Modern Rubber Industry

1.Beginnings of rubber industry

-introduced late 19th century by British

-imported thousands of South Indians to work in plantations

trees imported from Brazil

-came at time of the development of the automobile

2.Acreage of rubber trees

-1982 more than 2,000,000 hectares of trees

-Malaysia supplied 40-50% of world's rubber

-diminishing as palm oil prospers

3.Labor intensive industry

-tapping (describe)

-collecting latex (describe)

4.Processing latex concentrate

5. Rubber markets

- fluctuates with the health of auto industry
 - i. steady increase in auto production since 1981
- Malaysia today supplies 75% of world's rubber supplies
- fear of AIDS has increased demand for condoms and examination gloves

VI. The Pepper Industry

1. One of major pepper producers

- most produced in Sarawak
 - i. produces about 95% of Malaysia's export

2. Pepper farming

- produced without shade
- plants planted about 1.8m x 2.4 m apart
- a 10-foot post provided for each plant
- first crops of berries at 26 months
- plant reaches peak production in 6-7 years
- plant can produce profitable for 10-12 years

3. White and black pepper

- white pepper
 - i. uses ripe berries
 - ii. soaking: rots the outer skin
 - iii. washing: rinse away any unwanted material
 - iv. drying: in the sun
 - v. white pepper preferred in Asia
- black pepper
 - i. from mature but not ripe berries
 - ii. drying in the sun two to three days
 - iii. winnowed to remove trash

4. Pests and diseases

- numerous bugs and insects
- "foot rot"; "pink disease"; blights

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5. Bagging and selling

- Asians prefer white pepper
- Americans prefer black pepper

Some conclusions on Malaysian Agricultural development

1. Government has worked closely with the private sector in development (cf. FELDA)
2. Crops suited to local conditions have been encouraged
3. Technology has been developed enabling the nation to sell processed or semi processed goods
4. Government has been active in seeking out and developing new markets
5. An over-balance of acreage and money has been put into the palm oil industry
 - great profits will be realized if palm oil catches on
 - great loss will occur if some better substitute is found

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MALAYSIAN MARATHON. A RACE FOR THE STRAITS
A LEARNING MODULE
FOR MIDDLE SCHOOL STUDENTS
utilizing Compton's MultiMedia Encyclopedia

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MALAYSIAN MARATHON. A RACE FOR THE STRAITS

TABLE OF CONTENTS

Explanation and Procedures	p. 1-6
Malaysia - General Information	p. 7
Student Directions	p. 8
City Information Sheets. "Welcome to "	p. 9-11
Compton's MultiMedia Encyclopedia	p. 12-13
Question Sheets - Rubber	p. 1-13
Question Sheets - Spices	p. 26-34
Question Sheets - Petroleum.	p. 35-43
Question Sheets - Geography.	p. 44-54
Question Sheets - Tin.	p. 55-63
Question Sheets - Palm Oil	p. 64-72
Bibliography	p. 73-75

MALAYSIA MARATHON. A RACE FOR THE STRAITS
 A Small Group Activity for Middle School Students
 utilizing Compton's MultiMedia Encyclopedia

GOAL:

Children will participate in the "Malaysian Marathon" in order to research in the Compton's MultiMedia Encyclopedia, answers to questions about the main resources of Malaysia.

UNDERSTANDINGS:

"Malaysia occupies a strategic position at one of the world's major crossroads." (Maverick, p. 197)

"Malaysia is, for one thing, an extraordinary olfactory experience." (Fodor's SE Asia, p. 204)

"The Golden Chersonese, the early travellers called it, this land of calm sheltered from the storms all around it." (Guidebook for Women, p. 1)

"The nation's plan is to develop many industries so that sudden price drops for a single commodity will not significantly damage the national economy." (Malaysia in Pictures, p. 62)

"The people often fascinate the tourists, from the clothes they wear to the many dialects they speak." (Visitors' Guide, p. 76)

".... and below us stretched the land, the great expanse of the forests, sombre under the sunshine, rolling like a sea, with glints of winding rivers, the gray spots of villages, and here and there a clearing, like an islet of light amongst the dark waves of continuous tree-tops." (Lord Jim, p. 197)

"...Malaysia has achieved a level of prosperity and freedom that is unusual among Southeast Asian countries."
(Malaysia in Pictures)

"Malaysia today is a split world. There is the world of the cities and the world of the back country." (The New Malaysia, p. 125)

"There is the eye-catching red hairy rambutan, the prickly durian, or the mangosteen. The list (of fruits) is endless." (Visitors' Guide, p. 104)

AGE: Middle School (Grades 5-8)

TIME: Five to ten 45-minute periods

DESCRIPTION: This module can be used in self-contained classrooms or in schools which have a school day scheduled into separate periods. The students will work in small groups (4-5 students) each of which functions as a team. They will undertake an imaginary race by ship to various ports-of-call in Malaysia (including a stop in the state of Sarawak in the part of Malaysia on the island of Borneo). At each port they must research information about various resources and products of Malaysia. All of the information is found in the computerized version of Compton's Encyclopedia (or in the book version). At each port each group is given a short explanation describing that city and a sheet containing 10 randomly selected questions concerning a resource of Malaysia. This sheet is to be printed by the teacher from the Apple IIE MECC program entitled "Study Guide." When students in a group correctly complete 10 (or 9 out of 10) questions concerning one resource of Malaysia (such as tin), they proceed to the next city or area of Malaysia. If the team answers less than nine questions correctly, they will receive another set of ten randomly selected questions concerning the same resource. If they fail to answer 9 out of 10 questions in the second set, they will receive help from the teacher to complete that sheet and proceed to the next destination.

As the teams progress around the Malaysian peninsula they move their team marker on a large wall map of Malaysia. (Using an overhead projector, the teacher must enlarge the small map of Malaysia). An alternative to this would be having each group mark their own small map which could be mounted on a bulletin board or wall.

LEARNER OUTCOMES:

1. Students will be able to work cooperatively in a small group.
2. Students will research information concerning the major resources of Malaysia.
3. Students will use the computerized version of Compton's Encyclopedia.

PERSONAL AND SOCIAL OUTCOMES: The activities are planned in such a manner that emerging personal and social needs of the young adolescent will be fulfilled. These needs are:

1. Success - Students will feel successful since they will all complete the race.
2. Socializing - Students will be able to work with other students rather than alone at their desks.
3. Competitiveness - Young adolescents increasingly enjoy competition. Here it will be within the context of group work.

MATERIALS: Large sheet of paper with enlarged map of Malaysia

Magic markers to outline and color map

Outline maps of Malaysia for each group if large wall map is not used

"Study Guide" computer program (See Bibllog.)

Computer-generated tests for each group

EQUIPMENT AND ARRANGEMENTS:

Overhead projector to enlarge map of Malaysia

Using overhead projector or opaque projector, enlarge map of Malaysia, trace outline, mark in Kuala Lumpur, Pinang, Kota Baru (Kelantan), Sarawa and Milaka

- PROCEDURES:
1. Read background material about Malaysia from a standard geography text or read Sheet A.
 2. Assign groups and go over Sheet B (student directions). Also, students may need to go over Sheet D for Encyclopedia directions.
 3. Each group must decide where their starting point will be. They must always go by ship to each new destination. However, their last destination is Kuala Lumpur which is near, but not on, the ocean.
 3. Teacher should print out separate 10-question sheets (4 of them are included for each resource. Each question sheet will vary somewhat. Along with the question sheet each group receives the short explanation concerning the city or state at which they have arrived.
 4. As soon as each group has their ten questions they proceed to use the Compton's Encyclopedia to find the answers to their 10 questions. Directions for the use of the computerized Compton's Encyclopedia are on Sheets D.
 5. When each group has completed a question sheet they have it corrected by the teacher. The teacher then marks their completed destination on the large map of Malaysia.
 6. Should a group not complete at least 9 out of 10 questions correctly they will be given another set of randomly selected questions to answer. If these are not answered correctly, the teacher will help the group and they will proceed to the next destination.
 7. When students have completed all ports-of-call they must proceed back to Kuala Lumpur for their last test, then they may proceed back home to the U.S. Give team members a tropical fruit treat when they finish the last test.
 7. The winning group is the first group to come back to Kuala Lumpur.

MALAYSIA - GENERAL INFORMATION

Because of its position between the Indian Ocean and the South China Sea, Malaysia has long been the meeting place for traders and travellers from West and East. Malaysia is a tropical wonderland situated in the heart of Southeast Asia just north of the equator. It is made up of two regions. One of these regions is Peninsular Malaysia which lies between Thailand and Singapore. East Malaysia is located across the South China Sea on the island of Borneo. Together, these two regions cover an area of about 330,434 square kilometers.

The climate is hot and humid throughout the year with plenty of sunshine. It is also very rainy. Malaysia has a population of over 17 million with 14 million living in Peninsular Malaysia and 3 million in Sabah and Sarawak on the island of Borneo. Malays, Chinese, and Indians form the majority on the peninsula. In Sabah and Sarawak (in Borneo) the Iban, Kadazan, and Bidayuh are the main indigenous ethnic groups. The official national language is Bahasa Malaysia. However Chinese dialects and Tamil (Indian) are still widely used in some communities, and most people speak English. Malaysian time is sixteen hours ahead of U.S. Pacific Standard Time.

MALAYSIAN MARATHON, THE RACE FOR THE STRAITS
A Learning Module for Middle School Students

STUDENT DIRECTIONS

ALL ABOARD! ! In the next ten days your team will be contestants in the great Malaysian Marathon. You will be racing through the Straits of Malacca in order to research some of the most interesting resources of the country of Malaysia. Before you hoist anchor and set sail get your group together and plan the following:

1. First decide where in Malaysia you wish to begin your journey.
2. Each time you choose a destination (called ports-of-call) you must obtain from the teacher an explanation sheet for that city or state plus a printout of 10 questions about a resource of Malaysia. When your team is finished with all ten questions for that destination, bring your paper to the teacher to be corrected. If you have at least 9 of the 10 questions correct, the teacher will move your marker on the map of Malaysia to the new destination. If you have less than 9 correct you will obtain a printout of a new set of questions. Some of the new questions may be the same as the old set of questions.
3. You must complete two sets of questions in order to reach Malaysia and begin your journey around Malaysia. Also when you arrive in Sarawak on the island of Borneo you may receive an invitation to go upriver in a longboat to visit an Iban village longhouse. You will kindly accept the invitation should you receive one.
3. Your last destination must be Kuala Lumpur. Your team will complete their last set of questions there.
4. Answers which are spelled incorrectly will be counted as incorrect answers.
5. All answers are to be found on Compton's MultiMedia Encyclopedia.

WELCOME TO PINANG

Sheet C1

You have just arrived at the "Pearl of the Orient!" Go around the beautiful island by foot, bike, or trishaw (three-wheeled bike cab) and have a ball! At Batu Ferringhi you will find a most beautiful beach. And if you want to tour be sure to take the 3-1/2 hour tour around the island and you will see Malay kampongs (villages), rubber estates, nutmeg estates and the Snake Temple (real, live poisonous snakes). Have fun! And while you're at it, find out why spices like nutmeg has played such an important in history.

WELCOME TO KUALA LUMPUR

This is really a boomtown! Gleaming new skyscrapers next to centuries-old shophouses and beautiful Islamic minarets. Kuala Lumpur or KL, as it is often called, was founded by tin miners. Its early settlers were a rough, hardy lot, but now it is a very modern city. Now investigate and research why tin was and is such an important resource. Malaysia has lots of it.

WELCOME TO MELAKA

Melaka's history goes back more than 500 years. It was one of the fabulous places that the European explorers sailed to to engage in the spice trade. First the Portuguese came (1511). Then the Dutch took over (1641). Then the British threw the Dutch out in the 1890s. Everyone wanted Melaka. There's lots of European colonial history here. You can see an old fortress, churches, ruins, and a wonderful sound and light show each night.

One of the products Malaysia is famous for is rubber. Let's look at how this highly useful product is produced.

WELCOME TO SARAWAK ON THE ISLAND OF BORNEO

Sheet C2

You've always wanted to see what a real jungle is like? Welcome to Sarawak. Land of the Hornbill. Well, here we go. Sarawak has majestic tropical forests and abundant wildlife. The ancient languages, arts and crafts, and social customs remain in many places. Here you visit a orangutan rehabilitation center. In order to be rehabilitated they must be trained to feed for themselves before being released into the wild. Bulet, Sarawak's most famous 21 year old Orangutan lives at the center.

Some tribes still live in traditional longhouses where 10-40 families all live under one roof. You can trek through the jungle, ride a longboat upriver, and stay overnight in a tribal longhouse. You'll hear insects humming, invisible creatures grunting and croaking, and water gurgling and sighing. Lots of black pepper is produced in Sarawak. Lots of lumber. Let's look at the petroleum industry which is very active in the South China Sea off the coast of Sarawak and the East Coast of Malaysia.

WELCOME TO KELANTAN

Kelantan is tucked away in the northeastern corner of Peninsular Malaysia. Its age-old customs and traditions have earned it the title of the Cradle of Malay Culture. In Kelantan you will find rustic fishing villages, paddy fields and palm-fringed beaches. Fishing is an important economic activity along the coast. Shadow puppets, colorful kites, and giant drums, and giant tops are some of the traditions still kept alive here.

Let's have a look at one of the major resources of Malaysia, palm oil. It is grown in this area as in other areas of Malaysia. Palm oil comes from a palm tree which has big bunches of palm oil kernels growing on it. Squeeze the palm oil kernels and you have cooking oil. In the U.S. we use lots of soybean oil, corn oil, and coconut oil, but palm oil would work just as well. In fact, as long as we're researching palm oil, let's take a look at all different kinds of those wonderfully useful trees called palm trees.

Sheet C3

WELCOME TO THE IBAN LONGHOUSE

You have just received an invitation to travel upriver by longboat to visit overnight at an Iban village longhouse. Will you accept the invitation?

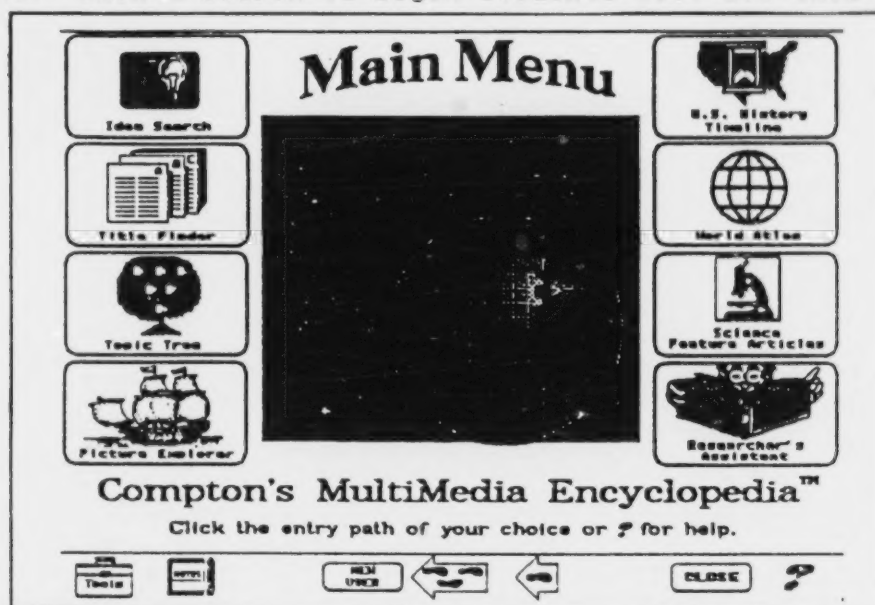
Please wear light clothing, tennis shoes. Also bring water slippers, sunhat, raincoat, and swim suit. And don't forget the insect repellent. We will proceed upriver by express boat for about 2-1/2 hours through beautiful scenery of primary and secondary forest, paddy fields, pepper plantations and logging camps. We will then further proceed upriver for another two hours by longboat to reach the longhouse. We will encounter rapids and tricky river bends along the way. Be prepared to get out of the boat and push if it gets stuck on a sandbar.

Dinner will be hosted and served at the house of the headman. After the meal, there will be cultural performances of dance and song before retiring for the night on the veranda of the longhouse. Please don't sleepwalk because the longhouse is twenty feet off the ground on stilts. Have fun!

Sheet D1

RESEARCH AND COMPTON'S MULTIMEDIA ENCYCLOPEDIA

This social studies module has been designed to incorporate the use of the research tool, Compton's MultiMedia Encyclopedia, an electronic encyclopedia based on Compton's Encyclopedia published by Encyclopedia Britannica. Accessing information has been made easy through entry paths. When a search is begun students will see this Menu.



IDEA SEARCH - lets users enter key words or phrases, ask questions, or describe a topic.

TITLE FINDER - gives users an alphabetical list of all of the articles in the encyclopedia. Students can choose the title of an article or type a title they would like to find.

TOPIC TREE - divides all of the articles in the encyclopedia into lists of topics and subtopics. Students can browse through the lists to find the article that they might want to see.

PICTURE EXPLORER - lets students view pictures that are in the encyclopedia. They can look through a random assortment of pictures, see a list of captions that take them to the pictures and then to related articles, or type a description of a picture that they would like to see.

WORLD ATLAS - begins by drawing maps of the Earth. D2 Students can manipulate the Atlas to find a place they are

WORLD ATLAS - begins by drawing maps of the Earth. D2 Students can manipulate the Atlas to find a place they are looking for, or they can use the Place Finder to either choose the place from an alphabetical list or type in its name. Use the following commands.

COMPASS - Use the Compass clickspot to see a different part of the Earth by clicking the direction in which you want to move.

ZOOM IN - Use Zoom In to view an area of the Earth more closely.

ZOOM OUT - Click Zoom Out to view the Earth from farther away.

LAT/LONG ON - Use Lat/Long On to add these lines to a map. Lines are marked in degrees. Degrees of latitude appear on the extreme left of the screen, and degrees of longitude appear immediately above the Prompt Line.

LAT/LONG OFF - Use the Lat/Long Off clickspot to remove lines of latitude and longitude from a map.

LABELS OFF - Use Labels Off to remove place labels from a map.

LABELS ON - Click the Labels On clickspot to restore place labels on a map.

LAST SCREEN CLICKSPOT - Used to take one step back along the path through the encyclopedia and return to the last screen viewed.

PLACE FINDER - Click Place Finder to see an alphabetical list of all of the places that have labels in the World :Atlas. After the students make a selection using Place Finder, the computer will draw a map that shows the place that was selected.

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 8 correct answers to pass.

1. What bush is also a source of natural rubber?

- A. rubber bush
- B. guava bush
- C. latex bush
- D. guavule bush

Answer: _____

2. In World War II the Japanese controlled much of the world's rubber, so the U.S. developed their own _____

- A. nylon
- B. polyester
- C. synthetic rubber
- D. rubber tree

Answer: _____

3. There are three kinds of rubber: pale crepe, smoked sheet, and skin rubber. Which kind is used for shoe soles?

- A. skin rubber
- B. smoked sheet
- C. pale crepe

Answer: _____

4. In order to collect the rubber from the tree _____

- A. diagonal cuts are made in tree
- B. the tree is chopped down
- C. the leaves are picked
- D. the bark is collected

Answer: _____

3
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5. The Goodyear Tire used to advertise "vulcanized" rubber. It was not sticky and did not get brittle in the cold. It was named after the Roman god Vulcan, god of fire. What is added in vulcanized rubber?

A. iron
B. fire
C. sulfur
D. sodium

Answer: _____

6. Foam rubber is made by _____.

A. putting bubbles into rubber
B. pressing the rubber
C. putting up the rubber
D. exploding the liquid rubber

Answer: _____

7. A rubber tree can be tapped for _____ years.

A. 20
B. 5
C. 10
D. 30

Answer: _____

8. Rubber originally comes from _____.

A. New world (Americas)
B. Old world (Europe)
C. Australia
D. Asia

Answer: _____

9. All rubbery materials are composed of million of long, tangled _____. Rubber might be compared to a tangled mass of cooked spaghetti.

A. chemicals
B. oxions
C. trees
D. polymers

Answer: _____

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10. The first practical use for rubber was to _____.

- A. make tires
- B. make hoses
- C. waterproof cloth for raincoats
- D. make rubber gloves

Answer: _____

Answer key for version 1.

- 1. D
- 2. C
- 3. C
- 4. A
- 5. C
- 6. A
- 7. D
- 8. A
- 9. D
- 10. C

Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. Most tires used to have _____.

- A. no rubber in them
- B. no tread
- C. inner tubes
- D. petroleum in them

Answer: _____

2. All rubbery materials are composed of million of long, tangled _____. Rubber might be compared to a tangled mass of cooked spaghetti.

- A. trees
- B. chemicals
- C. atoms
- D. polymers

Answer: _____

3. Foam rubber is made by _____.

- A. putting bubbles into rubber
- B. pressing the rubber
- C. exploding the liquid rubber
- D. putting up the rubber

Answer: _____

4. The first practical use for rubber was to _____.

- A. make hoses
- B. make tires
- C. make rubber gloves
- D. waterproof cloth for raincoats

Answer: _____

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Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. Most tires used to have _____.

- A. no rubber in them
- B. no tread
- C. inner tubes
- D. petroleum in them

Answer: _____

2. All rubber materials are composed of million of long, tangled _____. Rubber might be compared to a tangled mass of cooked spaghetti.

- A. trees
- B. chemicals
- C. unions
- D. polymers

Answer: _____

3. Foam rubber is made by _____.

- A. putting bubbles into rubber
- B. pressing the rubber
- C. exploding the liquid rubber
- D. cutting up the rubber

Answer: _____

4. The first practical use for rubber was to _____.

- A. make hoses
- B. make tires
- C. make rubber gloves
- D. waterproof cloth for raincoats

Answer: _____

Page 1

5. In order to collect the rubber from the tree _____.

- A. the bark is collected
- B. the tree is chopped down
- C. diagonal cuts are made in tree
- D. the leaves are picked

Answer: _____

6. A rubber tree can be tapped for _____ years.

- A. 5
- B. 30
- C. 20
- D. 10

Answer: _____

7. Which quality is rubber known for?

- A. flexibility
- B. softness
- C. rigidity
- D. hardness

Answer: _____

8. Belted tires have _____.

- A. belts of steel wire mesh
- B. a belt around the outside
- C. a belt holding tire to car
- D. no belts at all

Answer: _____

9. Rubber originally comes from _____.

- A. Asia
- B. New World (Americas)
- C. Old World (Europe)
- D. Australia

Answer: _____

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Page 2

10. The Goodyear Tire used to advertise "vulcanized" rubber. It was not sticky and did not get brittle in the cold. It was named after the Roman god Vulcan, god of fire. What is added in vulcanized rubber?

- A. sodium
- B. sulphur
- C. fire
- D. iron

Answer: _____

Answer Key for Version 2.

1. C
2. D
3. A
4. D
5. C
6. B
7. A
8. A
9. B
10. B

Version 1

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. Rubber is made from _____.

- A. plastic
- B. polyester
- C. nylon
- D. latex

Answer: _____

2. There are three kinds of rubber: pale crepe, smoked sheet, and skin rubber. Which kind is used for shoe soles?

- A. smoked sheet
- B. skin rubber
- C. pale crepe

Answer: _____

3. Foam rubber is made by _____.

- A. exploding the liquid rubber
- B. putting up the rubber
- C. pressing the rubber
- D. putting bubbles into rubber

Answer: _____

4. The first practical use for rubber was to _____.

- A. make tires
- B. make hoses
- C. waterproof cloth for raincoats
- D. make rubber gloves

Answer: _____

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Page 2

5. Several hundred years ago a British chemist received a bouncy ball from a friend in America. The ball rubbed away pencil marks so he called this substance _____.

A. an eraser
B. rubber
C. a pencil
D. a wide-out

Answer: _____

6. All rubbery materials are composed of million of long, tangled _____, Rubber might be compared to a tangled mass of cooked spaghetti.

A. trees
B. chemicals
C. polymers
D. oxides

Answer: _____

7. Rubber originally comes from _____.

A. Old World (Europe)
B. Asia
C. Australia
D. New World (Americas)

Answer: _____

8. As demand for rubber grew around 1900, the British cultivated huge rubber plantations in _____.

A. Brazil, Argentina, and Nicaragua
B. India, Malaysia, and Ceylon
C. U.S., Mexico, and Brazil
D. Mexico, Guatemala, and Brazil

Answer: _____

9. Which quality is rubber known for?

A. softness
B. acidity
C. hardness
D. flexibility

Answer: _____

Page 2

19. What bush is also a source of natural rubber?

- A. guayule bush
- B. guava bush
- C. latex bush
- D. rubber bush

Answer: _____

Answer Key for Version 3.

1. D
2. C
3. D
4. C
5. B
6. C
7. D
8. B
9. D
10. A

Version 1

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. True spices are only grown _____.

- A. in temperate climates
- B. in the tropics
- C. anyplace
- D. in cool climates

Answer: _____

2. Two spices grown in both the East and West Indies are _____.

- A. salt and pepper
- B. nutmeg and mace
- C. black pepper and dill
- D. tarragon and parsley

Answer: _____

3. Leaves used in cooking are called _____.

- A. True spices
- B. Seasoning Salts
- C. Herbs
- D. Aromatic seeds

Answer: _____

4. Which of the following are herbs?

- A. anise
- B. cloves
- C. parsley
- D. nutmeg

Answer: _____

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5. What spice accounts for 50% of all spice trade?

- A. Sesame seeds
- B. Black pepper
- C. cinnamon
- D. Red pepper

Answer: _____

6. Malaysia produces large quantities of _____.

- A. caraway seed
- B. paprika
- C. oregano
- D. black pepper

Answer: _____

7. The largest users of spices are _____.

- A. canners
- B. sausage and luncheon meat
- C. pickles
- D. bakeries

Answer: _____

8. Pumpkin pie always contains _____.

- A. ginger
- B. pepper
- C. cloves
- D. cinnamon

Answer: _____

9. What four common spices stimulate the appetite?

- A. cloves, allspice, pepper, cinnamon
- B. ginger, cloves, dill, paprika
- C. black pepper, ginger, mace, dill
- D. pepper, mace, cloves, salt

Answer: _____

10. In ancient times spices were carried overland by _____.

- A. horse
- B. train
- C. wagon
- D. camel

Answer: _____

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Answer Key for Version 1.

1. B
2. B
3. C
4. C
5. B
6. C
7. C
8. C
9. B
10. B

Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. The baking industry uses large quantities of _____.

- A. mustard and oregano
- B. sage and basil
- C. cinnamon and nutmeg
- D. pepper and dill

Answer: _____

2. Which of the following are herbs?

- A. cloves
- B. nutmeg
- C. parsley
- D. anise

Answer: _____

3. Black pepper, allspice, nutmeg are all called _____.

- A. Herbs
- B. True spices
- C. Seasoning salts
- D. Aromatic seeds
- E. Salt

Answer: _____

4. Turkey dressing always contains _____.

- A. cinnamon
- B. cloves
- C. nutmeg
- D. sage

Answer: _____

BEST COPY AVAILABLE

5. Malaysia produces large quantities of _____.

- A. oregano
- B. black pepper
- C. caraway seed
- D. paprika

Answer: _____

6. Who controlled the spice trade until the Middle Ages?

- A. Arabs
- B. Americans
- C. Europeans
- D. Chinese

Answer: _____

7. What spice accounts for 60% of all spice trade?

- A. Sesame seeds
- B. Red pepper
- C. Black pepper
- D. cinnamon

Answer: _____

8. True spices are only grown _____.

- A. anywhere
- B. in the tropics
- C. in temperate climates
- D. in cool climates

Answer: _____

9. After sea routes were opened to Asia, the spice trade was controlled by the _____.

- A. Spanish and French
- B. Spanish and English
- C. English and Dutch
- D. French and Dutchchkh

Answer: _____

10. The largest users of spices are _____.

- A. bakeries
- B. pickles
- C. sausage and luncheon meat
- D. canners

Answer: _____

1. C
2. C
3. B
4. D
5. B
6. A
7. C
8. B
9. C
10. C

Version 1

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 7 correct answers to pass.

1. Two spices grown in both the East and West Indies are _____.

- A. black pepper and dill
- B. salt and pepper
- C. tarragon and parsley
- D. nutmeg and mace

Answer: _____

2. Leaves used in cooking are called _____.

- A. Herbs
- B. Seasoning salts
- C. True spices
- D. Aromatic seeds

Answer: _____

3. Black pepper, allspice, nutmeg are all called _____.

- A. Aromatic seeds
- B. Herbs
- C. Seasoning salts
- D. True spices
- E. Salt

Answer: _____

4. What spice accounts for 60% of all spice trade?

- A. Black pepper
- B. Sesame seeds
- C. cinnamon
- D. red pepper

Answer: _____

Version 1

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 7 correct answers to pass.

1. Two spices grown in both the East and West Indies are _____.

- A. black pepper and dill
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- C. tarragon and parsley
- D. nutmeg and mace

Answer: _____

2. Leaves used in cooking are called _____.

- A. Herbs
- B. Seasoning salts
- C. True spices
- D. Aromatic seeds

Answer: _____

3. Black pepper, allspice, nutmeg are all called _____.

- A. Aromatic seeds
- B. Herbs
- C. Seasoning salts
- D. True spices
- E. Salt

Answer: _____

4. What spice accounts for 90% of all spice trade?

- A. Black pepper
- B. Sesame seeds
- C. cinnamon
- D. Red pepper

Answer: _____

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5. In ancient times spices were carried overland by _____.

- A. wagon
- B. camel
- C. train
- D. horse

Answer: _____

6. Turkey dressing always contains _____.

- A. cloves
- B. sage
- C. cinnamon
- D. nutmeg

Answer: _____

7. An example of an aromatic seed would be _____.

- A. cardamom
- B. paprika
- C. nutmeg
- D. mace

Answer: _____

8. Who controlled the spice trade until the Middle Ages?

- A. Europeans
- B. Americans
- C. Chinese
- D. Arabs

Answer: _____

9. True spices are only grown _____.

- A. anywhere
- B. in the tropics
- C. in cool climates
- D. in temperate climates

Answer: _____

10. What four common spices stimulate the appetite?

- A. pepper, mace, cloves, salt
- B. cloves, allspice, pepper, cinnamon
- C. ginger, cloves, dill, paprika
- D. black pepper, ginger, mace, dill

Answer: _____

Version 1

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 8 correct answers to pass.

1. The word petroleum means _____.

- A. rock oil
- B. kerosene
- C. gasoline
- D. underground oil

Answer: _____

2. Scientists _____ make artificial crude oil (petroleum).

- A. can
- B. cannot

Answer: _____

3. Petroleum is used to make _____.

- A. tin
- B. gasoline
- C. food
- D. water

Answer: _____

4. There is a _____ supply of crude oil in the world.

- A. limited
- B. unlimited

Answer: _____

5. Crude oil is composed of _____.

- A. carbon and oxygen
- B. hydrogen and oxygen
- C. oxygen and carbon
- D. carbon and hydrogen

Answer: _____

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6. Crude oil and _____ often exist near one another.

- A. mercury
- B. paraffin
- C. natural gas
- D. tin

Answer: _____

7. Petroleum is a _____ resource.

- A. nonrenewable
- B. renewable

Answer: _____

8. Petroleum is called _____.

- A. crude oil
- B. rough oil
- C. grease
- D. refined oil

Answer: _____

9. Sweet crude oil would contain little _____.

- A. sulphur
- B. carbon
- C. oxygen
- D. mercury

Answer: _____

10. What color is crude oil?

- A. blue, green, red
- B. red, rust-colored, brown
- C. black, green, yellow
- D. brown, red, yellow

Answer: _____

Answer Key for Version 1.

1. A
2. B
3. B
4. A
5. D
6. C
7. A
8. A
9. A
10. C

Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 7 correct answers to pass.

1. What color is crude oil?

- A. brown, red, yellow
- B. red, rust-colored, brown
- C. black, green, yellow
- D. blue, green, red

Answer: _____

2. There is a _____ supply of crude oil in the world.

- A. limited
- B. unlimited

Answer: _____

3. Crude oil is composed of _____.

- A. carbon and oxygen
- B. carbon and hydrogen
- C. hydrogen and oxygen
- D. oxygen and carbon

Answer: _____

4. The word petroleum means _____.

- A. gasoline
- B. rock oil
- C. kerosene
- D. underground oil

Answer: _____

5. Sweet crude oil would contain little _____.

- A. oxygen
- B. sulphur
- C. mercury
- D. carbon

Answer: _____

6. Petroleum is used to make _____.

- A. gasoline
- B. tin
- C. food
- D. water

Answer: _____

7. Petroleum is called _____.

- A. crude oil
- B. rough oil
- C. grease
- D. refined oil

Answer: _____

8. Scientist _____ make artificial crude oil (petroleum).

- A. cannot
- B. can

Answer: _____

9. Crude oil and _____ often exist near one another.

- A. mercury
- B. paraffin
- C. tin
- D. natural gas

Answer: _____

10. Petroleum is a _____ resource.

- A. renewable
- B. nonrenewable

Answer: _____

Answer key for version 2.

1. C
2. B
3. B
4. B
5. B
6. A
7. A
8. A
9. D
10. B

Version 3

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 7 correct answers to pass.

1. Crude oil is composed of _____.

- A. hydrogen and oxygen
- B. carbon and hydrogen
- C. oxygen and carbon
- D. carbon and oxygen

Answer: _____

2. Scientist _____ make artificial crude oil (petroleum).

- A. can
- B. cannot

Answer: _____

3. Sweet crude oil would contain little _____.

- A. oxygen
- B. carbon
- C. mercury
- D. sulfur

Answer: _____

4. Petroleum is called _____.

- A. rough oil
- B. grease
- C. crude oil
- D. refined oil

Answer: _____

5. What color is crude oil?

- A. brown, red, yellow
- B. black, green, yellow
- C. red, rust-colored, brown
- D. blue, green, red

Answer: _____

6. Petroleum is a _____ resource.

- A. nonrenewable
- B. renewable

Answer: _____

7. Petroleum is used to make _____.

- A. water
- B. tin
- C. gasoline
- D. food

Answer: _____

8. There is a _____ supply of crude oil in the world.

- A. unlimited
- B. limited

Answer: _____

9. The word petroleum means _____.

- A. kerosene
- B. underground oil
- C. rock oil
- D. gasoline

Answer: _____

10. Crude oil and _____ often exist near one another.

- A. paraffin
- B. mercury
- C. natural gas
- D. tin

Answer: _____

Answer Key for version 3.

1. 1
2. 1
3. 1
4. 1
5. 1
6. 1
7. 1
8. 1
9. 1
10. 1

Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. What tiny country is almost on the equator?

Answer: _____

2. What tiny country is wedged in between the states of Sarawak and Sabah?

Answer: _____

3. What city is at 100 degrees east longitude?

Answer: _____

4. What is the capital of Malaysia? (World Atlas, Malaysia)

Answer: _____

5. What state of Malaysia is about 112 degrees east longitude?

Answer: _____

6. What is Malaysia's highest mountain?

Answer: _____

7. What famous strait is between mainland Malaysia and Indonesia (island of Sumatra)?

Answer: _____

8. What is the most northwest state in Malaysia?

Answer: _____

9. What place is 4 degrees north and 108 degrees east?

Answer: _____

10. What large city is on an island in the state of Pinang?

Answer: _____

Answer Key for Version 2.

1. Singapore
2. Brunei
3. Georgetown
4. Kuala Lumpur
5. Sarawak
6. Mt. Kinabalu
7. Strait of Melacca
8. Kelantan
9. Natuna Islands
10. Georgetown

Version 2

Name _____

Date _____

Page _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 8 correct answers to pass.

1. What famous strait is between mainland Malaysia and Indonesia island of Sumatra?

Answer: _____

2. On the world map locate Malaysia. What is the nearest country to the north of Malaysia?

Answer: _____

3. What island are the states of Sarawak and Sabah on?

Answer: _____

4. What is the most northwest state in Malaysia?

Answer: _____

5. What is Malaysia's highest mountain?

Answer: _____

6. On a world map find Malaysia. What island country surrounds Malaysia?

Answer: _____

7. What place is 4 degrees north and 106 degrees east?

Answer: _____

8. What city is at 100 degrees east longitude?

Answer: _____

9. What is the capital of Malaysia? (World Atlas, Malaysia)

Answer: _____

10. What tiny country is almost on the equator?

Answer: _____

Answer key for version B.

1. Strait of Melacca
2. Thailand
3. Borneo
4. Kelantan
5. Mt. Pinabalu
6. Indonesia
7. Natuna Islands
8. Georgetown
9. Kuala Lumpur
10. Singapore

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. Malaysia borders on a large sea which is rich in off-shore petroleum deposits. What sea is this?

Answer: _____

2. What tiny country is almost on the equator?

Answer: _____

3. What tiny country is on the tip of the Malaysian peninsula?

Answer: _____

4. On the world map locate Malaysia. What is the nearest country to the north of Malaysia?

Answer: _____

5. On a world map find Malaysia. What island country surrounds Malaysia?

Answer: _____

6. What state of Malaysia is approximately 112 degrees east longitude?

Answer: _____

7. What country owns the largest part of the island of Borneo?

Answer: _____

8. Locate Malaysia on a world map. Tell what part of Asia it is located in. N, S, SE, or E?

Answer: _____

9. What tiny country is wedged in between the states of Sarawak and Sabah?

Answer: _____

10. What large city is on an island in the state of Pinang?

Answer: _____

Answer 12 for version 1.1

1. South China Sea
2. Singapore
3. Singapore
4. Thailand
5. Indonesia
6. Sarawak
7. Indonesia
8. SE
9. Brunei
10. Georgetown

Version 1

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 8 correct answers to pass.

1. How much tin did Malaysia produce in 1985?

Answer: _____

2. What is Malaysia's chief agricultural product?

Answer: _____

3. Draw a small picture of the flag of Malaysia to the right of this question. The flag looks much like the flag of what country?

Answer: _____

4. What is the Malaysian word for village?

Answer: _____

5. What is the population of Malaysia?

Answer: _____

6. What happened in 1941 in Malaysia?

Answer: _____

7. Does Malaysia produce rubber?

Answer: _____

8. How many states does Malaysia have?

Answer: _____

9. What city has a population of 937,900?

Answer: _____

10. What is the major religion of Malaysia?

Answer: _____

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Answer Key for version 1.

1. 10,000 tons
2. palm oil
3. U.S.
4. Kampong
5. 15,090,000
6. invaded by the Japanese
7. yes
8. 13
9. Kuala Lumpur
10. Islam

Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 7 correct answers to pass.

1. Do Malaysian farmers raise corn?

Answer: _____

2. What are the three major languages of Malaysia? Put a comma and space between each language.

Answer: _____

3. What city has a population of 937,900?

Answer: _____

4. Does Malaysia produce rubber?

Answer: _____

5. Do Malaysian farmers raise pineapples?

Answer: _____

6. Is the Head of Government in Malaysia called a president?

Answer: _____

7. What is Malaysia's chief agricultural product?

Answer: _____

8. What is the money used in Malaysia? Spell it correctly.

Answer: _____

9. How large are Malaysia's petroleum reserves?

Answer: _____

10. Is the voting qualification age 21?

Answer: _____

Answer Key for version 2.

1. no
2. Malay, Chinese, Tamil
3. Kuala Lumpur
4. yes
5. yes
6. No
7. palm oil
8. ringgit
9. 3 billion barrels
10. yes

Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 8 correct answers to pass.

1. Draw a small picture of the flag of Malaysia to the right of this question. The flag looks much like the flag of what country?

Answer: _____

2. What is the official language of Malaysia?

Answer: _____

3. What are the three major languages of Malaysia? Put a comma and space between each language.

Answer: _____

4. What city has a population of 937,900?

Answer: _____

5. Is the voting qualification age 21?

Answer: _____

6. How large are Malaysia's petroleum reserves?

Answer: _____

7. How many states does Malaysia have?

Answer: _____

8. Does Malaysia produce rubber?

Answer: _____

9. Do Malaysian farmers raise pineapples?

Answer: _____

10. What happened in 1941 in Malaysia?

Answer: _____

Answer Key for version 3.

1. U.S.
2. Bahasa Malaysia
3. Malay, Chinese, Tamil
4. Kuala Lumpur
5. yes
6. 3 billion barrels
7. 10
8. yes
9. yes
10. invaded by the Japanese

Version 1

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia.
See the teacher when you have finished the 10 questions. You must
have at least 9 correct answers to pass.

1. Tin has a _____.

- A. low melting point
- B. stretchability
- C. rigidity
- D. flexibility

Answer: _____

2. The use of tin has dropped. True or False?

- A. True
- B. False

Answer: _____

3. Are tin cans really made of tin?

- A. yes, they are mostly tin.
- B. no, they are only tin-coated.

Answer: _____

4. Another word for rusting is _____.

- A. solution
- B. melting
- C. concentrates
- D. corrosion

Answer: _____

5. Tin is used in the production of _____.

- A. solder
- B. tires
- C. lipsticks
- D. hand lotions

Answer: _____

6. The world's largest user of tin is _____.

- A. England
- B. U.S.
- C. Russia
- D. Germany

Answer: _____

7. A mixture of different metals is called an _____.

- A. alloy
- B. analog
- C. oxide
- D. electrode

Answer: _____

8. What common item in the bathroom is often made from tin?

- A. shampoo
- B. sink
- C. toothpaste tube
- D. soap

Answer: _____

9. We have a little tin in _____.

- A. Minnesota
- B. Florida
- C. Alaska
- D. New York

Answer: _____

10. We can guess that tin is very _____.

- A. hard
- B. bendable
- C. rigid

Answer: _____

Journal of the American Medical Association

Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia.
See the teacher when you have finished the 10 questions. You must
have at least 9 correct answers to pass.

1. We can guess that tin is very _____.

- A. hard
- B. rigid
- C. bendable

Answer: _____

2. What common item in the bathroom is often made from tin?

- A. toothpaste tube
- B. soap
- C. shampoo
- D. sinks

Answer: _____

3. Name a country which is a leader in tin production?

- A. Brazil
- B. Mexico
- C. Argentina
- D. United States

Answer: _____

4. The world's largest user of tin is _____.

- A. U.S.
- B. England
- C. Russia
- D. Germany

Answer: _____

5. The United States has a _____ of tin.

- A. huge stockpile
- B. large deposit
- C. small deposit
- D. small quantity

Answer: _____

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6. What is the number one use of tin?

- A. to coat steel
- B. to make pots and pans
- C. to make engines and machinery
- D. to make jewelry

Answer: _____

7. What is the scientific symbol for tin?

- A. Sn
- B. AR
- C. H
- D. O

Answer: _____

8. We have a little tin in _____.

- A. Florida
- B. New York
- C. Alaska
- D. Minnesota

Answer: _____

9. Tin is used in the production of _____.

- A. hand lotions
- B. solder
- C. lipsticks
- D. tires

Answer: _____

10. Tin is a _____.

- A. chemical
- B. metal
- C. gem
- D. gas

Answer: _____

Version 3

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia.
See the teacher when you have finished the 10 questions. You must
have at least 9 correct answers to pass.

1. What is the number one use of tin?

- A. to make engines and machinery
- B. to coat steel
- C. to make jewelry
- D. to make pots and pans

Answer: _____

2. The world's largest user of tin is _____.

- A. U.S.
- B. England
- C. Germany
- D. Russia

Answer: _____

3. To get tin, the Phoenicians (Lebanese) sailed from their
Mediterranean homes as far as _____.

- A. Germany
- B. America
- C. British Isles (England)
- D. Russia

Answer: _____

4. A mixture of different metals is called an _____.

- A. oxide
- B. analog
- C. alloy
- D. electrode

Answer: _____

5. What common item in the bathroom is often made from tin?

- A. shampoo
- B. soap
- C. toothpaste tube
- D. sink

Answer: _____

6. Tin is used in the production of _____.

- A. lipsticks
- B. solder
- C. tires
- D. hand lotions

Answer: _____

7. We can guess that tin is very _____.

- A. rigid
- B. hard
- C. bendable

Answer: _____

8. Tin has a _____.

- A. stretchability
- B. low melting point
- C. rigidity
- D. flexibility

Answer: _____

9. We have a little tin in _____.

- A. Florida
- B. New York
- C. Alaska
- D. Minnesota

Answer: _____

10. The use of tin has dropped. True or False?

- A. False
- B. True

Answer: _____

Answer Key for version 3.

10. 00 10 00 10 10
11. 10 10 10 10 10
12. 10 10 10 10 10
13. 10 10 10 10 10
14. 10 10 10 10 10
15. 10 10 10 10 10
16. 10 10 10 10 10
17. 10 10 10 10 10
18. 10 10 10 10 10
19. 10 10 10 10 10
20. 10 10 10 10 10

Version 1

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. Other palm trees provide _____.

- A. dates
- B. pears
- C. bananas
- D. apples

Answer: _____

2. In many palm trees the _____ is often very _____.

- A. thin
- B. short
- C. thick
- D. tall

Answer: _____

3. One of the most useful palms in the world is the _____ palm.

- A. Mexican cactus
- B. oak
- C. banana
- D. African oil

Answer: _____

4. Palm oil is used mainly for _____.

- A. dates
- B. syrup
- C. cooking oil
- D. hand lotion

Answer: _____

5. Rattan furniture is made from _____.

- A. oak trees
- B. maple trees
- C. a palm
- D. dates

Answer: _____

6. The palm is among the most _____ of all plants.

- A. disliked
- B. harmful
- C. useful
- D. useless

Answer: _____

7. From the seed of the oil palm is made _____ oil.

- A. kernel
- B. sugar
- C. soap
- D. seed

Answer: _____

8. One of the most valuable palms in the world is the _____ palm.

- A. coconut
- B. fruit
- C. oak
- D. banana

Answer: _____

9. People sometimes cover their roofs with palm _____.

- A. trunks
- B. leaves

Answer: _____

10. A traveler palm is not really a palm but is a relative of the _____ tree.

- A. banana
- B. apple
- C. pear
- D. plum

Answer: _____

Answer key for version 1.

1. A
2. D
3. D
4. C
5. C
6. C
7. A
8. A
9. B
10. A

Version 2

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. In many palm trees the _____ is often very _____.

- A. thick
- B. tall
- C. short
- D. thin

Answer: _____

2. People sometimes cover their roofs with palm _____.

- A. leaves
- B. trunks

Answer: _____

3. From the seed of the oil palm is made _____ oil.

- A. sugar
- B. kernel
- C. seed
- D. soap

Answer: _____

4. A date palm may yield dates for _____ years.

- A. 100
- B. 50
- C. 10
- D. 5

Answer: _____

5. Palm oil is used mainly for _____.

- A. hand lotion
- B. cooking oil
- C. dates
- D. syrup

Answer: _____

6. One of the most valuable palms in the world is the _____ palm.

- A. banana
- B. coconut
- C. oak
- D. fruit

Answer: _____

7. Batten furniture is made from _____.

- A. maples trees
- B. oak trees
- C. dates
- D. a palm

Answer: _____

8. The palm is among the most _____ of all plants.

- A. useless
- B. harmful
- C. useful
- D. disliked

Answer: _____

9. One of the most useful palms in the world is the _____ palm.

- A. oak
- B. banana
- C. African oil
- D. Mexican cactus

Answer: _____

10. A traveler palm is not really a palm but is a relative of the _____ tree.

- A. plum
- B. pear
- C. apple
- D. banana

Answer: _____

Version 3

Name _____

Date _____

Class _____

Complete the questions using Compton's Computer Encyclopedia. See the teacher when you have finished the 10 questions. You must have at least 9 correct answers to pass.

1. From the seed of the oil palm is made _____ oil.

- A. soap
- B. kernel
- C. sugar
- D. seed

Answer: _____

2. A traveler palm is not really a palm but is a relative of the _____ tree.

- A. plum
- B. apple
- C. pear
- D. banana

Answer: _____

3. The palm is among the most _____ of all plants.

- A. useless
- B. disliked
- C. harmful
- D. useful

Answer: _____

4. One of the most valuable palms in the world is the _____ palm.

- A. coconut
- B. fruit
- C. oak
- D. banana

Answer: _____

5. One of the most useful palms in the world is the _____ palm.

- A. African oil
- B. Mexican cactus
- C. banana
- D. oak

Answer: _____

6. A date palm may yield dates for _____ years.

- A. 50
- B. 100
- C. 10
- D. 5

Answer: _____

7. Palm oil is used mainly for _____.

- A. cooking oil
- B. dates
- C. hand lotion
- D. syrup

Answer: _____

8. In many palm trees the _____ is often very _____.

- A. short
- B. thin
- C. tall
- D. thick

Answer: _____

9. Other palm trees provide _____.

- A. pears
- B. apples
- C. bananas
- D. dates

Answer: _____

10. People sometimes cover their roofs with palm _____.

- A. trunks
- B. leaves

Answer: _____

Answer key for version 3.

1. E
2. D
3. D
4. A
5. A
6. B
7. A
8. C
9. D
10. E

BIBLIOGRAPHY ON MALAYSIA

There is a dearth of books on the subject of Malaysia. At least this is the case here in Minnesota. Many of the books I checked out from area and Minneapolis libraries had old copyright dates. I suspect part of the reason for this is because Malaysia received its independence at quite a recent date. Another factor could be Malaysia's colonial connections with the British. Books on World War II contain much information about battles and campaigns in which the United States was heavily involved, but very little on the Malay peninsula which was considered to be in the British sphere of influence. National Geographic and travel magazines also had little information. Following are the books I used for background information.

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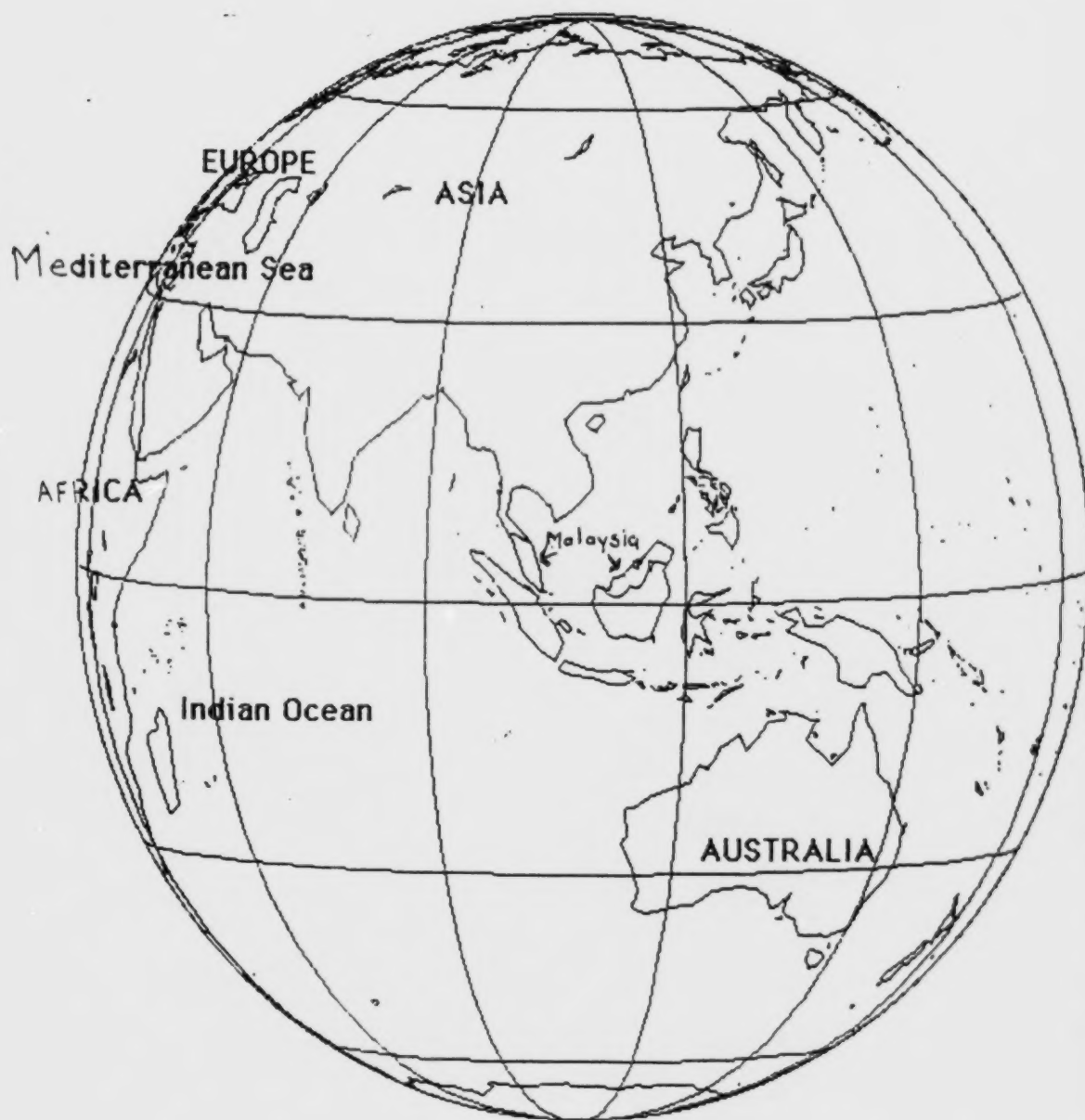
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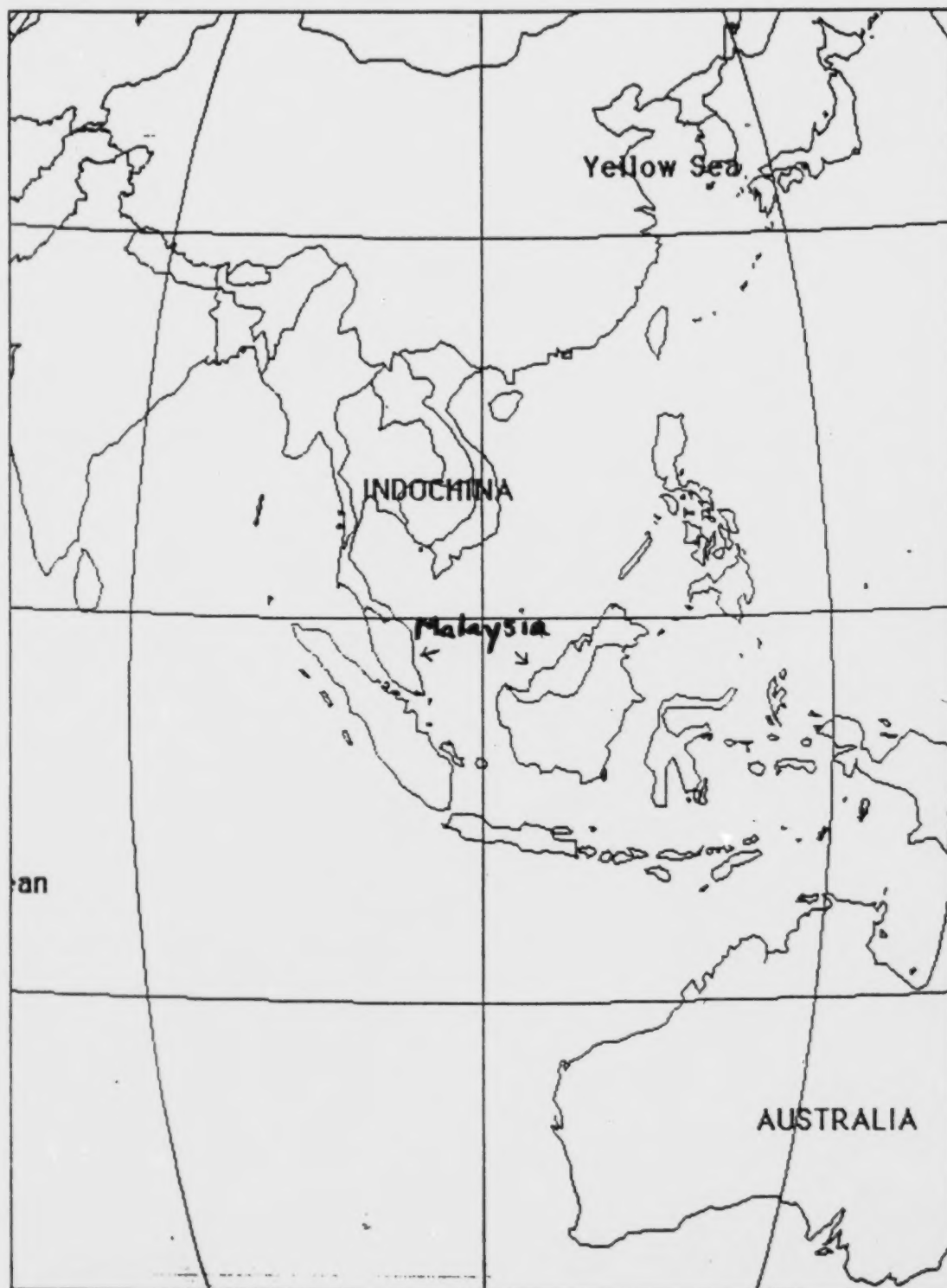
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A nice selection of stories for upper grade children

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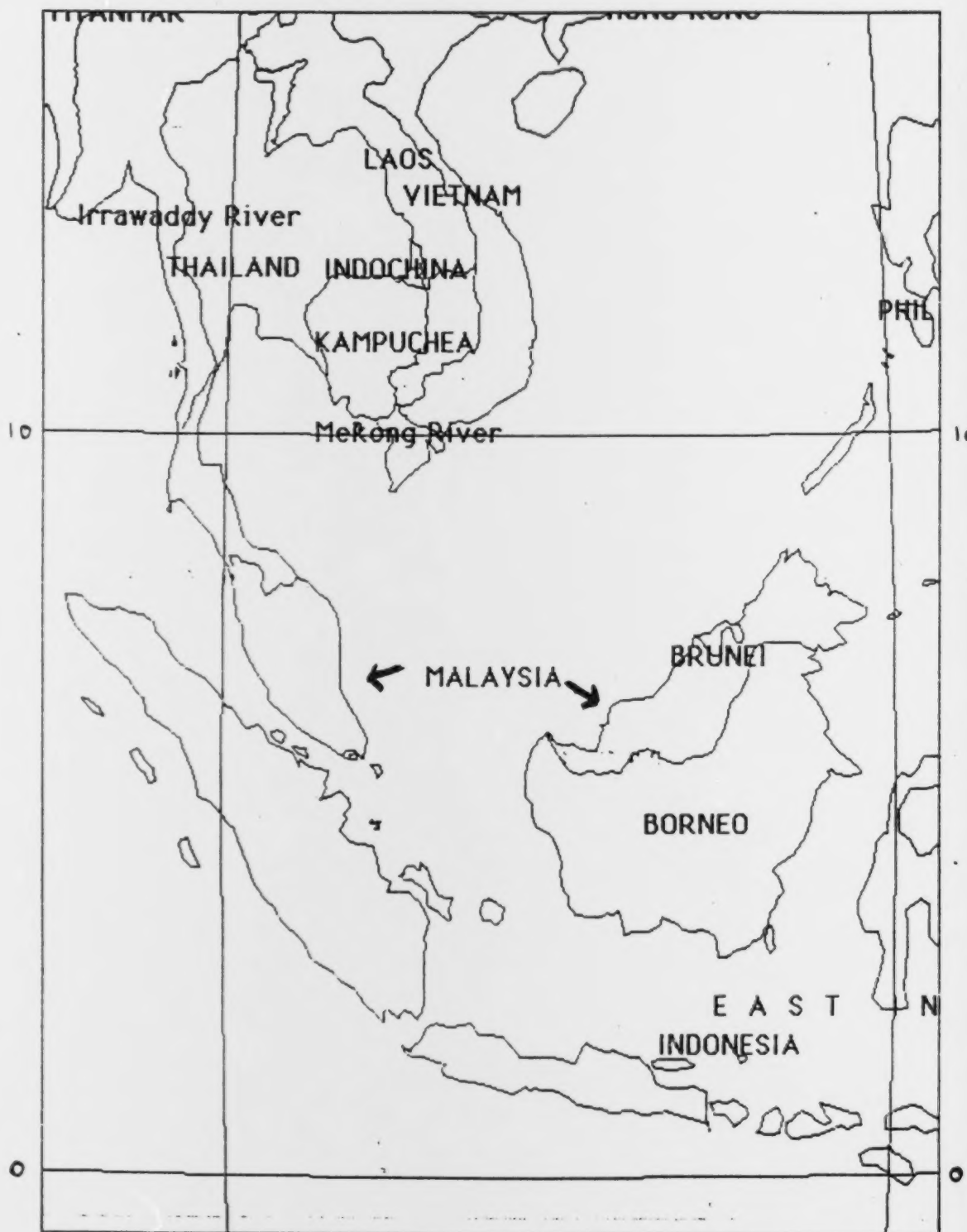
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REPORT OF THE FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM TO MALAYSIA

JUNE 26 - JULY 24 1993

PARTICIPANTS

Fourteen teachers participated in the program. They were teaching in different areas of the United States, as well as in Europe. They comprised one elementary school principal, one librarian, eight secondary teachers, one middle school and three elementary school teachers. Some had been on a previous Fulbright-Hays Seminars Abroad program while it was the first time for others.

AIMS AND OBJECTIVES OF THE PROGRAM

The program in Malaysia was designed to offer participants an overview of Malaysian life since it is impossible to experience and learn everything there is to know about Malaysia in the space of five weeks. What the program hoped to do was to introduce participants to different facets of Malaysia to enable them to continue learning more about Malaysia or about particular areas of Malaysia which interest them.

It was felt that in learning about Malaysia, participants would improve the quality of their own instruction and expand the treatment of Southeast Asia in world civilization, humanities and social science courses at both the elementary and secondary levels. To facilitate the achievement of this main purpose, the program provided the fourteen teachers with the field experience necessary both to develop appropriate courses and curriculum units and to serve as resource persons in future Southeast Asian studies workshops.

The following objectives of the program were specifically designed to achieve the program's main purpose:

1. To study key educational institutions and to experience firsthand the practical aspects of school climates in public schools in Malaysia;
2. To be acquainted with the history, economics, geography, culture and scientific endeavours (especially those to do with agriculture) of Malaysia;
3. To gain insights into the contributions of the people of Malaysia in the areas of art, music, dance, science and technology;

4. To gain insights into the national curriculum for schools in Malaysia, with special emphasis on the social studies and language curriculum;
5. To gain insights into the system of education in Malaysia;
6. To be acquainted with Malaysian cultural diversity and to appreciate the multicultural nature of the society;
7. To meet some of the needs and interests of the participants as revealed in their profile papers and correspondence with Malaysia since their selection;
8. To have a series of talks and dialogues with Malaysian scholars and experts and to employ their insights and suggestions in the preparation of the projects.

EXPECTED BENEFITS FROM THE PROGRAM

It was hoped that the participants would be able to use the experience in Malaysia to enrich their classroom teaching. Since few things can surpass the ability of firsthand experience to enhance the teacher's credibility in the classroom.

The seminar, lectures, field trips and discussions were intended to give participants an overview of what life is like in Malaysia and to encourage them to develop educational skills and understanding Malaysia's role in the world. The multicultural experience in Malaysia would also provide a valuable enrichment in the lives of the participants. It was also hoped that new professional contacts with Malaysian scholars and teachers could serve as the basis for future interaction.

EVALUATION OF THE PROGRAM

It was hoped that the program's main purpose and its interrelated objectives would be achieved through a four-step process.

Orientation

Unfortunately, NACPE was informed rather late that the participants would not be given an orientation in the United States.

So, in order to prepare them for the program in Malaysia, participants were given a list of readings before they left for Malaysia. They were also sent a guidebook, an extract of a journal article on Bilingual Education in Malaysia, various maps and tourist brochures and advice regarding luggage and attire.

Unfortunately, most of the books on the reading list were unobtainable from libraries in the United States. Responses from the evaluation form given to participants indicated that they would not have had time to have read the material anyway. Those who did read the material which had been sent to them found the material useful.

What did complicate matters, however, was that some of them possibly did not read carefully all the material sent to them, or did not feel the urgency of some of the things we were trying to convey. As a result, some of them came with too much luggage, bought a lot of things here, and had to ship their clothes back to the United States. If we organise the program again, we will have to be more specific about the clothes, and amount of clothes they should bring with them, advising them to "wash and wear" while they are travelling.

Another complication was that some participants read material from their libraries, which was out-dated, but failed to realise the historical perspective of what they were reading. Some of them therefore came with expectations of a way of life which does not exist today, and tried to look for such a way of life. It was difficult trying to convince them that what they were looking for no longer existed. An example was someone who had read Somerset Maugham and expected to find such a situation in Malaysia.

It was suggested by two people, in their evaluation forms, that the orientation be carried out in Kuala Lumpur. Others felt that they had to leave either while their school was in session, or right at the end of semester. They would have preferred it if the program could have begun a little later. Others felt that the timing was all right because they then had some time to travel to other places.

It is proposed that a future program might include a two-day orientation in Kuala Lumpur which would introduce participants to aspects like language, food, appropriate attire, and so on. This would ease them into the country while allowing them to get over jet-lag.

Talks, Discussions and Field Trips in the Kuala Lumpur area

Participants were introduced to Malaysia and the Malaysian way of life through talks, discussions and field trips to schools, educational institutions and cultural centers in the Kuala Lumpur area. A visit to the University of Malaya book store was also arranged for participants to purchase books on Malaysia which are not available in the United States.

Most participants felt that the talks, seminars and field visits in this part of the program were useful and necessary and that they had learnt a lot from it. Many felt, however, that they should have got a longer session on the history of Malaysia

and more sessions on culture. They also wanted more sessions on Islam.

On the other hand, they also felt that the program was too crammed, and that they did not have much time to pursue their own interests. They felt that they needed time to get over jet-lag.

It will be difficult, even in future programs, to resolve this issue. We discussed this dilemma with the participants to see if we could cut out some parts of the existing program to put in more talks on culture and history. The only part of the program they suggested deleting were the "morning and afternoon teas" which were half hour breaks.

We deleted these where we could, but since these "teas" are very much part of Malaysian hospitality, it was difficult convincing institutions not to serve the food. It had therefore to be explained to the participants that the hosts felt bad about not serving the teas. Some of the participants then appreciated it as an aspect of Malaysian culture.

Since deletion of the halfhour breaks would not have added more than an hour to the program anyway, it is difficult to see how we could have added more talks to the program, retain what we had, and given them more free time at the same time.

It is therefore recommended that, for future programs, we retain a four-week format rather than rush them around for two weeks. They would only acquire a superficial understanding of Malaysia in two weeks.

In attempting to show the multicultural nature of the society, we did not take into consideration the assumptions that some of the participants had. I realised some of these assumptions only when I read their evaluation forms. These assumptions led to expectations which we did not adequately fulfill.

For example, one person responded in his/her evaluation form that "Malaysia is an Islamic country" and so he/she wanted more information on Islam. However, although the national religion is Islam, Malaysia is NOT an Islamic country. We tried to show the participants that there was an interaction of cultures and religions and that there was no clear majority group in the country. Perhaps in trying to do so, we failed to give enough emphasis to Islam.

On the other hand, we tried to show them the growing influence of Islam. However, some of them then could not accept the fact that the growing influence of Islam would also mean the eradication of Hindu influences from Malay society and still sought out those aspects of Malay culture!

We found that it was very difficult trying to cater to the interests of fourteen people. Although the focus was on history

and culture, it was impossible to introduce everything to them in the time that we had. We dealt with major aspects of history, culture and education but there were those who needed information on aspects of Malaysian life ranging from agriculture to alternative/traditional medicine and mental health. It would be necessary in future programs to establish what aspects of Malaysian culture we would deal with. We would then give them a deadline to let us know what their special interests are and arrange for them to meet individually with resource people.

The interaction sessions with various people appear to have met with unanimous approval and perhaps we could incorporate more of such events.

Travel outside Kuala Lumpur

Participants traveled to Malaka, Pahang, Kelantan, Penang and Sarawak, visiting educational institutions and cultural centers. At every location, the group were given presentations with regard to local history and culture and local and regional development issues and education.

It was intended that during the course of the field visits the group would focus its attention on the uniqueness of each of the geographical areas and the kinds of people who live in them. Attempts were made to introduce participants not only to the many facets of Malaysian life, but also to acquaint them with rural and urban cultures. It was hoped that the experience would thus deal with the total fabric of Malaysian society.

The participants found the visits to the various places rewarding on the whole, but also very tiring because they were also travelling on Sundays. The only Sunday break they had was in Penang. The participants made some suggestions of how some "touristy" visits could be dropped. We took note of those and will be more stringent in our demands of the tour guide if we organize such a seminar again.

Malaysian law requires that a qualified tourist guide accompany all chartered buses. This put us at a disadvantage since the tourist guide was keen on showing off tourist places. We would have to ensure in future that the academic guide makes the final decision regarding optional places to visit, in consultation with participants.

The Sarawak visit received positive responses from most of the participants. It was intended that the trip give them an opportunity to live in a longhouse, track in the jungle, and generally experience what life is really like when one is not in the city. It was only a portion of what many Fulbright research grantees experience when they visit Sarawak.

However, two of the participants found the trip to be more difficult than they had anticipated. Some of them looked on that

part of the program as an adventure, two others felt that there had been inadequate safety precautions taken for the trip to the rainforest.

If we were to do the program again, I would suggest that: a) participants be warned, before they come to Malaysia, that portions of the Sarawak trip would be physically demanding. The physically demanding part of the program could then perhaps be made optional; b) all involved in the program should be warned not to minimise the demands of that portion of the program. (While in Kuala Lumpur we warned them that portions of the Sarawak program would not give them the creature comforts they were used to, in Sarawak the demands were minimised. What Sarawakians did not realise was that what is adequate for them might not be adequate for those unused to life there. They had also been warned in Kuala Lumpur that it would be physically demanding to undertake the trip into the jungle and had been advised to wait at the hut for the others if they could not manage the full trek. Unfortunately, some of them did not heed the advice and, once in the jungle, were unable to do anything except proceed with the rest of the group.) c) one of the coordinators from Kuala Lumpur would have to go with the group to Sarawak.

The problem in Sarawak was also compounded because one of the participants took her three-year-old child with her without informing us about it. The child was left behind with a babysitter in Kuala Lumpur on the group's tour of Peninsula Malaysia. I believe that the participant informed the program officer at NACEE that the child would be left with friends in Kuching. Upon their arrival in Kuching, however, it was discovered that the participant had not made any adequate arrangements and the child went with the group on some of their visits.

It is very difficult to do anything once the child is already on one's doorstep. I believe the child should not have been allowed to come in the first place. Perhaps guidelines to participants should emphasise this for future visits.

Individual projects

Discussions were held with all participants individually regarding their projects.

However, I felt at a disadvantage because I was not really clear myself on what the Fulbright-Hayes program would have considered adequate. Those who intended doing "modules" were easy enough to deal with. But there were those who wanted to do other types of projects and it was difficult setting guidelines.

Materials which they collected would be used in the schools they are in. If they planned a resource kit, for example, it would be difficult to submit all the handouts for the kit in the time they have. Do they then send in an example of a handout? A one-page synopsis of the resource kit? Pictures of the resource

kit? They wanted to know how many pages would be considered adequate. I could not give them a satisfactory answer. It would help if the academic coordinator could talk personally with someone in Washington who knows the requirements.

Participants are completing their projects in the United States and are supposed to submit them by September 30, 1991.

OVERALL CONCERNS AND CONSIDERATIONS

This was our first attempt at organizing such a program and we learnt a lot organising it.

There are a few things we would do differently if we were asked to run the program again.

The main problem was constraints of time. There was so much to do but very little time to do it all.

With a future five-week program,

1) we should first of all cut out the school visits. Instead we should seek the cooperation of the Ministry of Education to assign the teachers to different schools for a day. They could then teach the pupils about the United States and at the same time interact more fully with teachers and students. However, the participants will only experience urban schools because the children in rural schools would have problems understanding them.

2) we would also need to cut out some of the towns visited. This would involve very difficult choices. Kuching in Sarawak seemed to have been a different experience and that should probably be retained. We would then have to choose among the east coast states and the west coast states of Peninsular Malaysia. If we want them to do both, we would have to organise transportation differently.

3) another alternative would be to narrow down the scope of what is possible, for example, "Religion and how it governs the lives of Malaysians" or "Life in Urban Malaysia" or "Life in Rural Malaysia" or "The Arts in Malaysia" or something along those lines.

4) we could also organise the talks as part of the field trips. For example, the talk on the history of Malaysia could begin in Malaka, continue in Penang and Kuching and be wrapped up in Kuala Lumpur.

5) we might also try for at least a night's home-stay with families who have similar interests as participants.

6) we could also reduce the budget. We did not anticipate that institutions would lay on tea for the participants, for example. We could have saved ourselves some expense there. We have also

taken note of other ways in which we could have done things for less and should be able to do so if we were to run the program again.

It should finally be pointed out that the original plan of a two-week stay in Malaysia and a two-week stay in Indonesia would not have permitted the teachers to have had an in-depth look at Malaysia.

Herminth Gaudart
Overall Coordinator

AUTHOR LoAnne Larson
TITLE Pantuns Malay Poetry

ABSTRACT

The curriculum in Elementary, Middle and High Schools spend a large amount of time studying countries of the world. One of the most difficult parts of the instruction is to design experiences that enable students to gain a real insight into the "culture" of the countries being studied. One way to gain that understanding is to know how people express themselves in their own language. It is not reasonable to do much foreign language instruction as a part of the world studies curriculum. It is however, possible to do a contrast and comparison of literature of the culture with the literature from other countries. The Malayan language has a literary form call pantun. Pantuns are rhyming (usually four line) statements which usually end in a proverb. Pantuns are heard in variety of situations and thus are a good way to understand the culture and people of Malaysia. Historically Malays would use pantuns for delicate communications. A suitor might recite the first two lines of a pantun expecting that the women in whom he was interested would know the following two that contained the "real" message. They are currently included in the national language proficiency examinations and have been used by politicians to build support for a particular political view.point. They can be recited from memory or created originally but always they remain anonymous. One finds pantuns in all levels of life be they nursery rhyme for children, love poem between individuals or statements on life in common usage. As literary form they are unknown in the United States. The following is a review of the literary form and some examples of pantuns to use in literature lessons.

PANTUNS MALAY POETRY

Malaysian schools both public and private often display in a prominent place a four line verse ...When asked about these verses I was told they were examples of student pantuns.

When, I was young
 I admired CLEVER people
Now, that I am older
 I admire KIND people

It is only with the Heart
 That one sees rightly
What is important
 Is invisible to the Eye

Pantuns are short four lines rhymes (quatrain) (abab rhyme system). The first two lines establish the rhyme and paint a poetic picture. The meaning of which is often unclear. The last two lines rhyme with the first two and provide the meaning.. According to Francois-Rene' Daillie in his book Alam Pantun Melayu the pantun is a "rhymed couplet ...more like a proverb ... pantun's use the language of everyday life and anyone can be a 'pemantun' (pantun maker)".(p.4)

Historically Malays would use pantuns for delicate communications. Daille goes on in his description of pantuns to say they are, "Oral, anonymous, both simple and subtle, concrete and mysterious at the same time, terse and perfectly balanced in the organization of sounds as in images and meanings: something to be equalled only by very few poetic genres in the literature of the world, a fine mixture of original conception and artistic achievement." (p10)

This literary genre comes out of the Malay language and its people. The Malay region is geographically a much larger area than the present day country of Malaysia. Historically the Malaya region included the peninsular Malaysia, most of Sumatra and the Riau/Lingga Archipelago.

POETIC FORM

Pantuns are four line couplets in which the first two lines establish the rhyme and usually refer to the physical life, environment and material circumstances of the Malays. The second couplet establishes the meaning or intention of the pantun.

There are Pantuns from all levels of Malay society. The following examples from Francois-Rene' Daillie in his book Alam Pantun Melayu will show the breath and variety that exist.

1.) Pantun traditionally sung by mothers to their children

Step by step and one year more,
He can walk and talk he can:
Step by step and one month more,
A courageous little man. (p163)

2.) Pantuns of relationships

Choose well the place for a swim,
First the bay and then the strand
Choose well your bride, not for a whim,
First beautiful, then deft of hand (p.101)

3.) Pantuns about life:

Muddy river after the rain:
Fish or snake dimly flash below?
Wishes mixed in your eyes remain,
Poison or cure, ah, who could know? (p.10)

Rice on a rack, no longer fresh,
Cooked aboard and left to lie.
Paleness of passion, aching flesh,
Loth to life, averse to die. (p.8)

Henri Fauconnier in his The Soul of Malaya describes the above pantuns as follows, "Stale rice left in a boat. We think of a voyage or of an adventure, of him who was in the boat, and cooked the rice and was hungry at that time - and yet the food is left untouched, and we scent a drama. Or perhaps this white rice that no one wants is in itself symbolic. The last two line reveal the soul-state of the picture: it is the expression of so deep a disillusion that no desire survives, not even the desire of death ...these poem needs to be read slowly - as a still life picture- should be looked at for a long while. Indeed it is a still life..."(p80)

Many pantun contain either a proverb, a proverbial phrase.

Young and tender rice don't touch,
For if you do, you'll see it breaks
Youthful heart don't follow to much,
For it you do, there come mistakes. (p.78)

Six stars remain where seven shone,
On Majapahit one fell to earth.
The metal's seen when the gilt is gone,
A sign your gold had little worth. (p.79)

The relationship between the first two line and last two lines of a pantun is debated by Malay scholars. Some maintaining that it creates an atmosphere for the main idea that follows while other contend that the first lines only provide the rhyming scheme for the main idea. It is Daillie's view that the relationship between the two couplets is critical to fully appreciating the pantun.. He says, "the meaning, then or the intention of a pantun depends essentially on the last two lines, in which various ideas can be expressed, chiefly anything belong to Malay life...the interaction between the first two lines and the last two line is critical to the imagery of the the pantun....it assumes the aspect of a riddle, a mystery, an enigma." (p.144)

Much like the bloom of the erythrine tree,
So fair in shape but with no scents to smell,
Thus, when a village burns, smoke you can see,
But if a heart's on fire, who can tell (p.93)

With dates of gold we sail away,
A ripe one on a chest we save.
Our debts of gold we can repay,
A debt of the heart we take to the grave. (p.43)

The swallows swoop and skim the main,
Sea-holly slash, the bran discard,
'Love' we can get with not much pain,
But unison to find is hard. (p.37)

TRANSLATIONS

The translation of literature and especially of poetry is difficult and often the meaning is lost or changed. It is interesting to compare these two translation of the same pantun.

Permata jatuh di dalam rumput,
Jatuh di rumput bergilang-gilang.
Kasih umpama embun di rumput,
Datang matahari nescaya hilang. (Daillie p.42)

Gems may fall amid the grass,
Yet keep glittering in the sun.
Love's like dew on morning grass,
Bound to vanish with the sun
Or
I lose a pearl, amid the grass,
It keeps its hue, though low it lies:
I love a girl, but love will pass,
A pearl of dew that slowly dies.

The first pair of lines, however may seem meaningless because in Malay the first two lines carry the rhyme which is sometimes lost in translation.

Sour mangosteen and gourd
Sour mango makes a third.
The soul is crying in the tomb,
So eager to come back to earth. (p.43)

The last two lines of a pantun can often stand alone and sound more like a proverb.

What use is batik in life
If it be not neat and clean?
What use is a pretty wife
If her heart is hard and mean? (p.90)

Be careful when you sail by night,
Reefs are sharp and currents strong.
There, for the lack of a pilot's light,
Many a good ship has gone wrong. (p.101)

HISTORY

Pantun's are as old as the Malay language and as such are unique in their form and insight into the culture of the Malay people. However, there are similar literary form in other cultures. The following are examples:

Chinese

There is a "...tradition in Chinese thought, which quotes proverbs and well-known customs in order to make people understand through allusion what one does not wish to express directly." (Daillie p47)

Buddhist

A collection of Buddhist verses "Way of Truth" contains many quatrains in which the first couplet contains a picture, the meaning of which is applied in the second. (Daillie p.54)

As into a house which is badly thatched

The rain will enter,

Thus into an untrained mind.

The craving will enter.

Or

As a beautiful flower,

Brilliant of hue but yielding no fragrance,

Thus is the well-spoken word

Fruitless to him who does not act (accordingly)

Indian

The Ramayana also has quatrains similar to the Pantun. (Daillie p.55)

Raindrops fall upon the lotus,

But unmingling hang apart:

False relations round us gather,

But they blend not heart with heart

Japanese

The Tanka or Haiku poetry

The plum blossoms have opened,

But what is still in bud,

Is my hidden longing.

Does it wait for snow? anonymous

The following are randomly selected pantuns from Alam Pantun Melayu by Francois-Rene' Daillie that best speak for themselves:

A knife lost in the wooded vale,
a king's son in Jeddah wore it
A ship that's sinking you can bale,
A heart's wreck, there's no end to it (p.94)

Toss him up high,
Up to the eaves,
Not teething yet,
Books he can read! (p.70)

Above the hill the swallows sweep,
Tall mangroves from the other shore.
My love's no little thing to keep
Poison and cure, you're both and more! (p.105)

Young monkey for a bathe descends
To the swamp from a shady tree.
Plain, ugly in the eyes of friends,
Beauty and sweetness she's to me. (p.157)

A solitary jasmine flower,
Lets wrap it up in paper fast.
Inside the shell unto this hour,
I see you're fully hatched at last! (p.165)

Along, the pathway, now and then,
O'er the fence he pops his head,
pretending to look for a hen,
But peeping at girls instead. (p.56)

A whittling knife or two or three
Inside the boat, left on a chest.
We can sound the depth of the sea,
But that of the heart who can test? (p.77)

Two cants, three cats, run away,
 With the striped one which can vie?
Two girls, three girls woo I may,
 Which of them with you can vie? (p.82)

Fan the fire and roast the fish,
 The prince is back from netting strands.
I have not much to say or wish,
 My life and death are in your hands. (p.89)

One and two and three and four
 Five, six, seven, half of eight.
However high the squirrel may soar,
 To earth he falls, or soon or late. (p.103)

Pantuns are a unique expression of the Malay culture and at the same time expressions of universal truths. As with all literature they enrich our personal lives and provide a degree of understand of the Malay cultural life not available any other way.

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FULBRIGHT-HAYS SEMINAR PROJECT
PAULA RANCE

PROJECT: Incorporation of topics about the art and history of Malaysia into a one year interdisciplinary course on the Art and History of the Pacific Rim.

REPORT: Attached is a description of the course being proposed at my high school for next year along with an outline of the potential content to be used in the course. Over the next year and during the summer I will be developing specific lesson plans and will send the ones pertaining to Malaysia. For this report, I have highlighted some of the potential lesson plans to be used.

DESCRIPTION OF COURSE: History and Art of the Pacific Rim

I. What are the major aims of this course?

The major aim of this course is to provide students with a unique experience of combining history and art as a basis for understanding a culture. By exposing students to these two disciplines, students will be able to integrate their cognitive and aesthetic experience into concrete projects which will illustrate their understanding and appreciation of how art reflects cultural values and history. This allows the students to make meaningful connections across two disciplines. This course will focus on the culture and history of the following countries: China, Japan, Korea, Vietnam, and Malaysia. (Australia and New Zealand) will be added in 1996)

The following are a list of specific aims :

1. For students to be able to compare and contrast cultures and of the countries listed above and how they have influenced one another.
2. For students to understand how Europe and America have had an influence on the cultural values, art, economy and religion of the countries of the Pacific Rim and visa versa.
3. For students to understand the impact that the Pacific Rim has on present day art, economy and culture of the United States. We will examine Asian American culture in the United States and at ETHS.
4. For students to understand the use and development of different mediums in the art of these countries.

II. How do the aims of the new course relate to the school philosophy?

1. Team teaching
2. Inter-departmental cooperation
3. Global education- Understanding of different cultures and impact on the U.S.

III. How will the aims of the course be evaluated?

1. Portfolio Presentations
2. Journal "Sketch Book" of experiences-Interdisciplinary journal in which students will respond in words and images to a variety of experiences in the classroom.
3. Research project
4. Test/Quizzes
5. Classroom participation

IV. Special features

Inter-departmental cooperation
Field trips
Speakers coming to class-calligraphy,
Pen pal relationship with High School in Malaysia and Vietnam

V. Why students would be interested:

This course makes it possible for students to express their understanding and appreciation of another culture through the creation of concrete images, objects and presentations. Thus students will be able to make an immediate connection between knowledge and application. This course also offers a student two history and two art credits. This course provides the students with an overview of the Pacific Rim which is becoming an important economic partner to the U.S. and a source of increasing immigration to the United States.

DESCRIPTION OF UNITS FIRST SEMESTER:

<u>UNIT</u>	<u>HISTORY</u>	<u>ART</u>	<u>CO-CURRICULAR PROJECT</u>
Study of Cultures, art and history. (1 week)	1. What is culture? 2. Stereotype 3. Ethnocentric 4. Relationship of history and art	1. How does art reflect history and culture. 2. Overview of different mediums used in Asia	1. Appreciation and analysis of Bronze, stone, ceramics-early art forms

MALAYSIAN ASPECT: 1. Examine the stereotypes/images that students have of Malaysia.
2. Examine early art forms of Malaysia

Geography and Overview of Dynasties and Empires 2 weeks	1. Geography of the Pacific Rim (political and physical) 2. Geography of particular country will study 3. Relationship between geography and history. 4. Dynasties and Empires of China Korea, Japan, Vietnam, Malaysia- general overview.	1. Introduction to basic concepts of art and art appreciation. 2. Visual Identification 3. Basic materials	1. Creation of physical and political maps 2. Time Line of Dynasties. 3. Visual Collage of Empires and Dynasties.
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MALAYSIAN ASPECT: 1. Students will learn geography and about early Malaysian history

<u>UNIT</u>	<u>HISTORY</u>	<u>ART</u>	<u>CO-CURRICULAR PROJECT</u>
Traditional Culture- from perspective of family unit- Life cycles, the economy. (4 weeks)	1.Role of family in society 2. Peasant vs Gentry life 3. Rice economy 4. Silk economy 5. Traditional Government (role of Emperor,Sultan, Village leaders, Shogun Samurai culture) 6. Marriage ceremonies 7. Role of women and children 8. Funerals	1. Use of paper- paper-making- art of rice paper. 2. Wood block cutting and printing on paper. 3. Use of puppets- peasant entertainment 4. weaving 5. Use of silk	1. Re-create Funeral as celebrated in China, Vietnam Korea, Japan-create the materials. 2. Presentation-women in folk art(as created on paper) 3. Create water puppet show/shadow puppets 4. Marriage ceremony 5. Creation paintings on silk.

- MALAYSIAN ASPECT:**
1. Shadow puppet stories and images and use of folk art both in Sarawak and peninsular Malaysia.
 2. Re creation of the traditional Malaysian marriage ceremony.
 3. The development of Songet weaving technique.

UNIT	HISTORY	ART	CO-CURRICULAR PROJECT
Traditional Culture 200 B.C.- 1500's from the perspective of Religion (3 weeks)	1. Study the major ideas, concepts and practices of the following religions: Confucianism, Taoism, Buddhism and Islam. 2. Gain an understanding of where religions originated and how they spread through out Asia. 3. Gain an understanding of how through the spread of religion, China, Japan and India influenced the cultures of Asia.	1. Understand the subjectivity in creation of art. 2. Understand the Zen Buddhist influence on art. 3. Work will involve: calligraphy, brush, strokes, use of chops, scroll landscape painting, importance of bamboo and its representation in art and poetry. 4. Understand the use or non-use of color. 5. Understand the meaning of different motifs-Islamic art	1. Students write their own Tao Te Ching and create a painting to illustrate their idea as done in the Tao Te Ching. 2. Students write Haiku poetry after looking at scroll paintings. 3. Students re-create religious symbols (dragon, monkey, dog, Chinese gods)-with a written explanation of meaning and use. 4. Create ancestral altar-Buddhist spirit houses. 5. Drawings or paintings created by a group of students-re creating symbols in Islamic art.

MALAYSIAN ASPECT: 1.To look how the Islamic religion influenced art
2.Role of Buddhism in Malaysia-very similar to Taiwan.

Introduction of Western Colonialism (1500-1800's) (2 weeks)	1. Trade with China in 1800's and Opium War 2. Meiji Japan-Japan's incorporation of western culture into Japanese culture. 3. French Indo-China 4. British Malaysia 5. Introduction of Christianity	1. French influence of silk paintings in Vietnam 2. Influence of West on Japanese art and Japan's influence on the west. 3. Architecture of all countries-see western influence. 4. Introduction of Christian symbolism into Asian art.	1. Examine and evaluate the cultural exchange-visual aids and debate(pro's and con's) 2. Debate of Opium War-with visual materials. 3. Role Play of French in Vietnam-visuals
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<u>UNIT</u>	<u>HISTORY</u>	<u>ART</u>	<u>CO-CURRICULAR PROJECTS</u>
Japanese Colonialism and expansion (1920's and 30's) (2 weeks)	1. Study the events and effects of the Japanese occupation of the following countries: China, Korea, Vietnam, Malaysia, Manchuria. 2. Study the philosophical justification of the Japanese "New World Order in Asia". 3. Examine the destruction of the arts in all of the above countries.	1. Study role of censorship. 2. Examine repression of individual creativity 3. Examine the destruction of cultural heritage.	1. Simulation of role of Japan in Asia. 2. Simulation of what it would be like to loose your cultural heritage.

UNIT	HISTORY	ART	CO-CURRICULAR PROJECT
Nationalism and Independence (1945-1970's) 3 weeks	1. Communist Revolution in China-Chiang Kai Shek v Mao Tse Tung. 2. Vietnam's struggle for independence against the French and Americans-Ho Chi Minh 3. U.S. occupation of Japan-New Japan. 4. Creation of Malaysian Federation 5. Korean War- Creation of North and South Korea	1. Role of propaganda in development of Nationalism posters. 2. Influence of Communism on art-Socialist Realist art. 3. Comparison of Vietnamese artist documentation of war and American artist. 4. Attitudes concerning the changing role of artist. 5. Change in symbolic representation	1. Making propaganda posters 2. Debates: Freedom of Expression Role of Government/art Loss of individual creativity and expression and its effect on a culture

MALAYSIAN ASPECT: 1.Effects of the creation of the Malaysian Federation on art and propaganda.

Second Semester- Modernization/Industrialization

Art after Independence-1970's-present

Themes: Choose 5 major themes

1. Resurgence of Traditional Crafts/ Influence of capitalism on trade and crafts
 - a. Batik
 - b. Theater-use of masks-Chinese Opera, Korean Opera, Japanese
 - c. Calligraphy
2. Festivals / Games/Humor
 - a. Kite Festivals
 - b. Water Festivals
 - c. Tet Holiday
 - d. Top Spinning
 - e. Comic books
 - f. Chinese New Year
3. Gift-Giving/ Mealtime traditions
4. Role of Women in Society and art-women artist
5. Pop culture among the teenager music movies
6. Influence of Pacific Rim on the West-economics/art
7. Art/ life of Asian Americans (Korean, Vietnamese, Japanese and Chinese)

MALAYSIAN ASPECT: 1. We plan to do a lot on batik and have the students learn how to do batik.

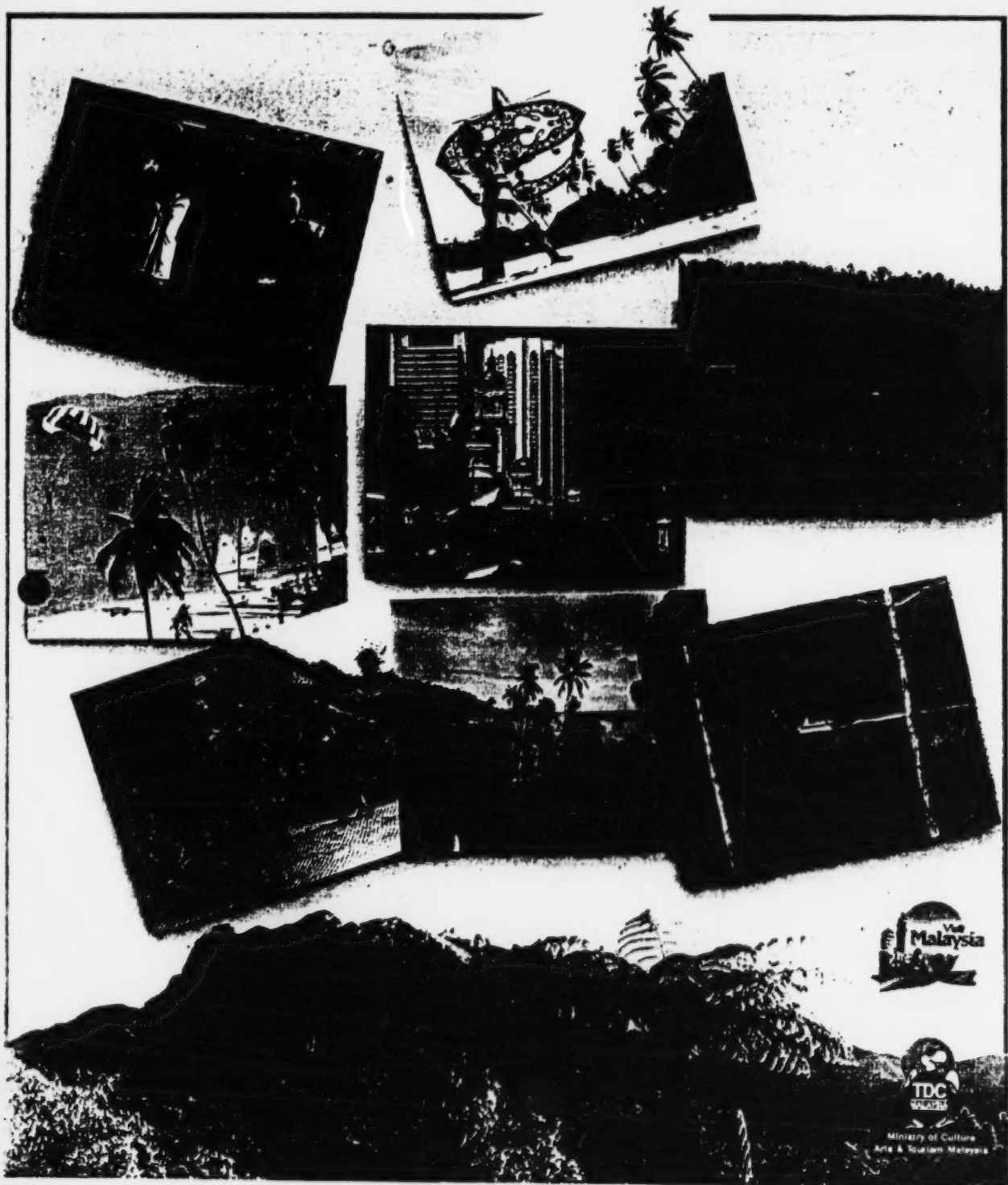
2. Role of kites and recreation of kites

3. Top spinning tradition

4. Use the comic book by

5. Meal time tradition/Malaysian Food and role of food and culture.

MALAYSIA



Ministry of Culture
Arts & Tourism Malaysia

"WHERE IN THE WORLD IS MALAYSIA"?

A RESEARCH PROJECT FOR WORLD HISTORY
CLASSES

DESIGNED BY: DR. LINDA T. ROGERS
FULBRIGHT-HAYS SUMMER SEMINARS ABROAD
MALAYSIA 1993

RATIONALE

The project I chose to do to fulfill my responsibilities as a participant in the Fulbright-Hays Summer Seminar Abroad (Malaysia) is divided into two parts.

The first part is a video tape of the trip. This tape covers all aspects of my Malaysian experience. When the three tapes I took are coordinated into one standard VHS tape the un-edited version will be approximately 3 1/2 hours in length. The un-edited tape will be disseminated to all Seminar participants. Upon receiving the tape each participant may edit the tape to suite their individual needs.

The second part of my project is a unit of study I plan to incorporate into my Honors World History classes when we study Asia. I have entitled it "Where in the world is Malaysia?" This unit will be a "hands-on", high student involvement, in-depth study of the country of Malaysia.

I will be using Malaysia as a "prototype" of the Asian countries that are bringing the "Pacific rim" into the forefront as innovative and economically progressive nations.

The format for my lesson plan is that of a role-play situation in which Malaysia has been asked to report to the United Nations about their history, economic and social development and their "Vision 2020".

The title of my project, "Where in the world is Malaysia?" was derived from my own personal experience. When I told people I had been awarded a Fulbright Scholarship to spend the summer in Malaysia, I was always asked "Where in the world is that?!!" Not only do most Americans not know where Malaysia is, but they also have no idea how modern and progressive a country it is. I hope that by the time my students have finished their research and made their presentations that they will have a solid sense of not only where Malaysia is but that they will also know about Malaysian history, culture, religions, economics, and geography. Hopefully, from this knowledge, they will be made aware of the role that Asian countries like Malaysia will play in the future of the whole world.

"WHERE IN THE WORLD IS MALAYSIA?"

OBJECTIVES:

Upon completion of this unit students will be able to:

1. Locate Malaysia and surrounding countries on a blank map.
2. Define, in terms of location and economic significance, "Pacific Rim".
3. Discuss the various cultural groups of Malaysia and the contributions each has made to the country.
4. Understand the historical development of the country and how the history and geography have shaped current Malaysian education, foreign and economic policy.
5. Present to the class in a creative way the information they have gathered on their specific topic.
6. Discern how Malaysia influences now (and in the future) Asia as well as the United States.
7. Predict problems that may prevent Malaysia from meeting the goals they have set for themselves in "Vision 2020"

LESSON PLAN:

1. Give a map test on Asia. Before checking it in class pass around Malaysian coins and stamps so that students will be able to examine them. Pass around peppercorns and Iban beadwork. Ask student if they can show you on a map where the country is located that produced such items.
2. Ask what students can "tell" about this country from these items.
3. Check maps and see how many students correctly identified Malaysia. Use these exercises as "springboards" to capture student interest in learning more about Malaysia.
4. Ask for a volunteer to serve as the Malaysian Prime Minister. Then divide the class into 5 groups.
5. Randomly pass out assignments for each "Ministry". Explain that each group will have a "Minister" and that the group's job is to make a formal presentation to the United Nations relating to their specific "Ministry".
6. Each group should choose their "Minister" who will serve as liaison between their group, the Prime Minister and the teacher. Each group's "Minister" will be the speaker at the United Nations Assembly.
7. Teacher should put into writing the format for written and oral presentations and the time frame in which all the projects are due.
8. On the day of the United Nations Assembly meeting, 6 chairs should be placed in the front of the room. Each "Minister" should have a name card that designates their specific ministry. There should be a podium for the Prime Minister.
9. Alert class members to take notes. Tell them they will be required to write an essay based upon the facts presented *(see objectives 6 & 7).
10. After presentations, have the floor open for questions. Teacher should lead off with questions that might stimulate questions from students

CULTURAL MINISTER

YOUR JOB IS TO EXPLAIN THE HISTORICAL AND CULTURAL CONTRIBUTIONS OF THE FOLLOWING ETHNIC GROUPS:

1. MALAYS
2. CHINESE
3. INDIANS
4. BRITISH
5. TRIBAL GROUPS OF SABAH & SARAWAK

RESOURCES

1. VIDEO TAPE
2. MALAY KRIES (DAGGER)
3. IBAN KNIFE
4. WOVEN PRODUCTS FROM PENINSULA MALAYSIA & SARAWAK
5. SLIDES OF MALAYSIAN WEDDING CEREMONY; SARAWAK CULTURAL VILLAGE; CHINESE & INDIAN TEMPLES; MOSLEM MOSQUE; CHRISTIAN CHURCH.
6. IBAN & ORANGE ULU BEADWORK
7. BATIKS
8. SARONG
9. BIDAYUH HEAD DRESS & "GOOD-LUCK" NECKLACE
10. SEE BIBLIOGRAPHY FOR RELATED BOOKS

MINISTER OF TOURISM

YOUR JOB IS TO CONVINCE THE REST OF THE WORLD THAT A TRIP TO MALAYSIA WOULD BE INTERESTING, FUN AND ECONOMICAL. DEVELOP A TRAVEL DOCUMENTARY, A BRIEF TRAVEL COMMERCIAL AND A TRAVEL BROCHURE. BE SURE TO INCLUDE SABAH AND SARAWAK.

RESOURCES:

1. VIDEO TAPE
2. PHOTOGRAPHS
3. TRAVEL POSTERS
4. POST CARDS
5. MALAYSIA: TRAVEL PLANNER
6. VISITOR'S GUIDE TO MALAYSIA, 1993.
7. WRITE TO THE MALAYSIAN EMBASSY IN WASHINGTON, DC.
8. WRITE TO THE MALAYSIAN DEPARTMENT OF TOURISM, KUALA LUMPUR.

EDUCATION MINISTER

YOUR JOB IS TO EXPLAIN THE FOLLOWING ASPECTS OF THE
MALAYSIAN EDUCATION SYSTEM:

1. VISION 2020
2. GOAL OF PRIMARY EDUCATION
3. GOAL OF SECONDARY EDUCATION
 - A). FORM I TO III
 - B). FORM IV TO V
4. VOCATIONAL & TECHNICAL EDUCATION
5. POST SECONDARY EDUCATION

WHEN RESEARCHING EACH LEVEL OF EDUCATION PAY SPECIAL
ATTENTION TO:

1. CURRICULUM
2. CO-CURRICULAR ACTIVITIES
3. TEACHER EDUCATION AND STAFF DEVELOPMENT

OUTLINE (BRIEFLY) THE ORGANIZATION & ADMINISTRATION OF THE
MINISTRY OF EDUCATION

RESOURCES:

1. SEE BIBLIOGRAPHY
2. VIDEO TAPE
3. PHOTOGRAPHS
4. MAKE A POSTER STATING THE NATIONAL PHILOSOPHY
OF EDUCATION

ECONOMICS MINISTER

USING INFORMATION FROM PROFESSOR JOMO K. SUNDARAM'S SPEECH (JUNE 1993, TO FULBRIGHT-HAYS SCHOLARS, KUALA LUMPUR, MALAYSIA), GIVE A BRIEF OVER VIEW OF THE 5 PHASES OF MALAYSIAN ECONOMIC DEVELOPMENT. FOCUS ON:

1. MALAYSIA'S INDUSTRIALIZATION
2. MALAYSIA'S AFFIRMATIVE ACTION PROGRAMS & POLICIES
3. U.S.-MALAYSIAN ECONOMIC RELATIONS
4. JAPANESE & OTHER ASIAN-MALAYSIAN ECONOMIC RELATIONS
5. PORIM
6. FELDA SCHEME
7. IMPORTS/EXPORTS
8. EXCHANGE RATES: (RINGGETTES TO THE DOLLAR)

RESOURCES:

1. SEE RESOURCES LISTED IN BIBLIOGRAPHY
2. USE COPIES OF NEW STRAITS TIMES & THE BORNEO POST
3. USE MALAYSIAN COINS & PAPER NOTES

MINISTER OF ARCHIVES & HISTORY

PREPARE A BRIEF OVERVIEW OF THE HISTORICAL DEVELOPMENT OF MALAYSIA BEGINNING WITH THE SETTLEMENT OF MELACCA IN THE 1500'S. FOCUS ON THE FOLLOWING TOPICS:

1. IMPACT OF GEOGRAPHY
2. IMPACT OF PORTUGUESE
3. INFLUENCE OF THE RAJA
4. THE POLITICAL DIVISIONS (STATES) OF MALAYSIA
5. INFLUENCE OF THAILAND & JAPAN'S OCCUPATION
6. CHINESE & TAMIL (INDIAN) IMMIGRATION
7. MALAYSIA SINCE INDEPENDENCE

RESOURCES:

1. NOTES ON SPEECH DELIVERED BY PROFESSOR DATO DR. KHOO KAY KIM (JUNE 1993, TO FULBRIGHT-HAYS SCHOLARS, KUALA LUMPUR, MALAYSIA).
2. SEE BIBLIOGRAPHY
3. 1993 ALMANAC
4. PHOTOGRAPHS & POSTCARDS OF HISTORICAL SITES
5. VIDEOTAPE OF HISTORICAL SIGHTS

PRIME MINISTER

YOUR JOB IS TO COORDINATE THE WORK OF YOUR CABINET. BE SURE THAT THEY ARE "ON TARGET" AND THAT THEIR WORK IS BEING DONE ACCORDING TO THE TIME FRAME ALLOTTED. YOU SHOULD ALSO SET THE AGENDA FOR THE CABINET MINISTER'S PRESENTATIONS BEFORE THE UNITED NATIONS.

- ** YOU MUST PRODUCE A BRIEF "OVER-VIEW" OF MALAYSIA IN YOUR OPENING REMARKS TO THE UNITED NATIONS ASSEMBLY. THEN YOU WILL INTRODUCE EACH CABINET MINISTER WHO IN TURN WILL PRESENT THEIR REPORT.
- ** SINCE EACH MINISTER HAS SIX MINUTES IN WHICH TO DELIVER THEIR REPORT, YOU SHOULD ALSO EXPEDITE THE PROCEEDINGS.
- ** AT THE END OF ALL THE PRESENTATIONS, YOU MUST SUMMARIZE THE INFORMATION THAT WAS GIVEN AND REITERATE WHAT "VISION 2020" IS ALL ABOUT.

RESOURCES:

1. VIDEO TAPE
2. PHOTOGRAPHS
3. ALL RESOURCES IN BIBLIOGRAPHY
4. ALL ARTS & CRAFTS RESOURCES
5. REPORTS FROM EACH "MINISTRY"

EVALUATION:

Each teacher should determine the method of evaluation that will best pertain to their class. Some evaluation suggestions are listed below:

1. Evaluation based on written reports from each group.
2. Evaluation based upon essays that relate to Objectives 6 & 7.
3. Have student pretend that they are journalists attending the United Nations Assembly. They must write a report for their newspaper covering the information presented. They could also write an editorial stating their opinion about what they learned from the Assembly.
4. Map and objective test.

RESOURCES:

1. VIDEO TAPES--there are a number of travel videos available in local video stores. Libraries may have a copy of the PBS series "Mini-Dragons".
2. Travel agencies
3. Library resources
4. Information for the Malaysian Ministry of Tourism and/or the Malaysian Embassy Washington, DC.

***NOTE: Since most teachers will not have many of the resources that are mentioned in the Bibliography, nor will they have any of the artifacts, they should request information and resources from the Malaysian embassy in Washington D.C. or from the Malaysian Tourism Promotion Board at: 818 West 7th Street, Los Angeles, CA 90017, (213) 689-9702; FAX 213-689-1530. (1992)

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Sarawak, Malaysia, 1992.

"SEAMEO RECSAM", Southeast Asian Ministry of Education
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Tay, T.S., Bahasa Inggeris, (elementary textbook), Delta
Publishers, Petaling Jaya, Malaysia, 1992.

Visitors Guide To Malaysia, 4th Edition, Malaysia, 1993.

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Malaysian Dance, 1992.
Fascinating Adventures
Malaysian Festivals
Malaysian Travel Planner, 1993.
National Parks (Malaysia)
Malaysian Recipes

LECTURE HAND-OUTS & NOTES:

Cik Siti Aishah Bt. Abdullah, "The Malaysian Education System", 1993.
Gaudart, Hyacinth, "Language Education in Malaysia", 1993.
Ibrahim, Dr. Ahmad, "The Role of Scientific R & D in the Growth of the Malaysian Palm Oil Industry", 1993.
Kim, Dr. Khoo Kay, "Introduction to the History of History", 1993.
Piyadesa, Redza, "Malaysian Art As A Reflection of Culture", 1993.
Sani, Riestam, "Malaysian and Her People.
Sundaram, Dr. Jomo K, "An Overview of Malaysian Economy", 1993.
"The Integrated Curriculum for Secondary Schools", Ministry of Education. Malaysia 1991.
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"Teacher Education In Malaysia", Ministry of Education,
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1922.

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FACTORS AFFECTING THE DEVELOPMENT OF THE ARTS IN MALAYSIA

Terese M. Sarno
CMR 402-Box 913
APO AE 09180
5 September 1993

The process of westernization began in Asia in the 16th century when Europeans had to stop, usually for six months because of weather conditions, in Malacca before going to China. This exposed the Malaysians to a new way of thinking and perceiving the world. The original Malaysian culture was based on crafts used for utilitarian purposes. Symbolic motifs were very much in evidence. There was no painting or sculpture. The style of architecture was a house on stilts for very basic reasons: to protect the inhabitants from heavy rains, floods, and wild animals. There were also spaces between the slats on the floor to allow air to circulate, as well to afford the inhabitants a means of disposing of waste.

Islam arrived in the 14th century before Hinduism. For this reason there is a very small, if any, figurative tradition. In the 15th century, the Chinese brought their culture and until the 1950's were very linked to their own traditions. The art of painting itself arrived with the Chinese who used a pictorial representation of painting. In the 1860's, the Indians came and the Europeans brought Christianity along with the European style of architecture typified by columns with Corinthian capitals. At the turn of the century, house styles changed adding the new features of a Chinese style exterior staircase and a European roof, as well as the importation of English Tudor with a Malay arch reflecting somewhat the Palladian style of architecture with an emphasis on symmetry. Architecture moved forward by 1850; painting and sculpture by 1930.

Redza Piyadesa, a well-established Malaysian artist, in his lecture at the National Gallery, on Malaysian Art as a Reflection of Culture, gave an excellent overview of the development of the arts in Malaysia. According to Piyadesa, the British didn't encourage the Malaysians in artistic matters. School was for nine years, until age fifteen. They wanted to produce lower level management workers. The first university was only established in 1949. In 1967 the first Art College was established. Western fine arts finally arrived with the Jesuits who brought the

influence of Piero della Francesca. During the Meiji period in 1870's, the Japanese sent people to Japan to study art. This heralded the arrival of naturalism and a new way to define reality. Western art started in the 1850's with the arrival of the "war artists" who were sent to document the war, prior to the use of cameras, by making panoramic views. School teachers were the first artists to start the movement to render the environment in their 1930's watercolors. Most involved were the Chinese who were urban dwellers (The Malays were rural people.) and went to England to study. The tradition of watercolor prospered with the Middle Class.

The first unofficial art college was started after the war by the Chinese immigrants in Singapore. Many had studied in Paris in the 20's and 30's and returned with the Impressionist feeling and the beginning of modern art. The combination of Chinese and Impressionistic styles led to the beginning of an eclectic style. The format was still scroll-like with no centralization of theme. In the mid 50's art groups formed to look at reproductions of western art. The 50's and 60's saw the beginnings of easel painting and sculpture. Groups now began to look to the past for inspiration. Artists used shadow puppets in exhibition. Batik immersed in the 50's as a direct influence of the batik in Indonesia. Textiles have a very long tradition in both Malaysia and Indonesia having been used for many centuries in certain rituals as well as the wedding ceremony. Located at the crossroads to Southeast Asia and the Far East, this has always been a very important trade zone. In the beginning, textiles, made especially in India, were used as a form of currency and inspired the local people to develop their own textile trade. While Java developed the batik into an art form, the name itself comes from the Malay word *titik* (dot). Javanese batik motifs were influenced by many factors--among these, foreign explorers, missionaries, traders and the various religions of Hinduism, Buddhism and Islam, as well as Chinese and western art. There have also been many technical changes in the batik process over the years. The first major one was the *canting* (a metal reservoir with a wooden or bamboo handle that enables the artists to make more intricate designs than could be done with only the bamboo nibs). The more refined types of cloth available also allowed finer designs to be

made. During the industrial revolution, the demand for batik increased as a direct result of the population growth. A metal stamp was developed to stamp the wax design on the cloth which allowed the cloth to be sold more cheaply. More attempts have been made at reducing the cost of printing batiks--silk screening and machine printing--so the fineness of a design and its durability are key factors in determining its price. In 1920, several Malays started experimenting with batik. The early pieces were were not very fine, but by the 1950's, they had perfected the art of using the canting. Although they still imitated javanese motifs, after independence in 1957, they began to develop their own style. Since they have no ancient tradition in this area, they had no restrictions or models to follow. They were freer in their use of colors than the Javanese, but they still continued to prefer floral motifs, although some experimented with Wayang Kulit figures and abstracts. In the 1960's the government started to assist in the development of batik and a hand-drawn style developed. Hand-drawn silk batik is now accepted as formal attire. Batik is in evidence at the national airline in the crew uniforms as well as the plane interiors. Even some hotel bathrooms have batik patterned tiles. It is now considered a national symbol. Artists have returned to their "textile" roots.

Many artists are using folkloric themes and there is an Islamic geometric design revival, including computer generated calligraphic designs. Painters are making social commentaries with popular icons about urban life. Artists are starting to search for their roots.

Dr. Ghulam-Sarwar points out that Malaysians today have a very difficult time in gaining exposure to their own traditions. The Malaysians look to Japan for certain values, but forget completely that the contemporary Japanese citizen, although very modern, "is almost completely immersed in the cultural values and practices held sacred by his forefathers." The same is true in almost all the other Southeast Asian countries. "Despite modernization, almost every Indonesian has some grounding in the traditional arts, and an innate love for the arts that we can only envy." It is rather common to find high-placed officials can discuss Wayang Kulit and even perform it. Thais, Burmese, and even Filipinos

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also have great pride in their cultural heritage. "In Malaysia, it is not only considered unimportant, but often positively stupid to involve oneself in any kind of art form (except Western)...Such a negative attitude, inculcated consciously or unconsciously in school, persists throughout life, so that it is well-nigh impossible to get an 'educated' Malaysian to witness Bangsawan (Malay operatic theatre), Wayang Kulit (Shadow Play) or Mak Yong (ancient Malay dance theatre). He is in no position to even remotely 'appreciate' such things, and even believes that it is not 'his kind of thing'. Invite him to any Western type of performance however, and he will gladly come along, even if it costs him more, or is of dubious quality. Alternatively, give the less educated one a Chinese Opera from Hong Kong or Taiwan (if he's Chinese) or Manohar from Madras (if he's South Indian), and he will travel all the way from Sabak Bernam or Sungei Siput to Penang to catch a performance."

Independence in 1957 gave birth to the idea of a National Art Gallery. (Colonialism did very little for Malay culture.) The first National Art Gallery was a two-storey bungalow with four paintings. In 1958, the first exhibit featured fourteen paintings and today the Gallery is housed in a 5-storey building with a collection of 3700 paintings and sculptures. Talented artists went to England to study and work and then returned to teach.

The crafts are a viable economic factor--they "sell", therefore, they are encouraged. The government has even made art a mandatory subject in school. However, since, there are very few, if any, art majors who graduate from the university, the level and content of these mandatory classes may be less than desirable. In any case, it is an encouraging step in the right direction. On the other hand, the performing arts seem to be neglected by the officials in power, which is most assuredly contributing to their decline, since they do not "sell". During my stay in Malaysia, I was only able to find one publicized shadow puppet performance. (This was in Kelantan, the "art" capital of Malaysia). This took place outdoors at the tourist cultural center every Wednesday night. Unfortunately, there was a very heavy rainstorm that

evening, and although the show went on (the stage was covered), the audience had to stand in the downpour ! While there are two master puppeteers in Kelantan, they were not involved in this performance and seem never to be involved in official functions. Dalang Hamzah, for example, is more sought after abroad than in his native state. During May, he was in Singapore teaching Wayang Kulit to a modern theatre company and this was so successful that he was asked to return in August for performances. (N.B. It should be noted that Kelantan has recently elected the Islamic party to govern and very stiff restrictions have been placed on all areas of life which the officials feel are not "Islamic". In one school, for instance, there were some Wayang Kulit figures painted on the outside walls of the buildings, which had to be white-washed because they were considered "un-Islamic".)

While the visual arts are experiencing what could be called a minor "renaissance", the traditional performing arts in Malaysia are facing a very bleak period, which does not give much hope for the future. Dr. Ghulam-Sarwar Yousof has outlined the problems faced by the traditional theatre today into six areas which are Social and Economic Problems; Religious Factors; Problems connected with Administration; Educational Factors; Content; and Problems associated with Transmission. After discussions with Ghulam-Sarwar on factors affecting the performing arts in Malaysia, I read his book PANGGUNG SEMAR which treats this topic in detail. As my notes were very similar to his written text, I have decided to quote the pertinent pages (pp.210-217) directly.

"Social and Economic Problems

The traditional performing arts do not provide a livelihood for those performers associated with them. There are not many performers who earn enough from their careers to allow them the luxury of only practicing their chosen art form. There are two to three performers who have managed to earn enough to live by their art alone. These are Dalang Hamzah Awang Amat in Kelantan; Dalang Dollah Baju Merah in Kelantan, Dalang Pak Noh in Kedah. Only Dalang Hamzah derives a living

based exclusively upon his art: performing *Wayang Kulit*, making puppets and instruments for sale and doing some part-time teaching at the Universiti Sains Malaysia in Penang. He has no other source of income, and indicates that if not for the support he has received from Universiti Sains Malaysia, he would have given up *Wayang Kulit* several years ago. And he, we should keep in mind, is Malaysia's most outstanding *dalang*, the only one in *Wayang Kulit Siam* who performs in the classical manner of old, keeping all modern influences and intrusions at bay.

At the other extreme, as far as conformity to authenticity goes, stand Dalang Dollah Baju Merah and Dalang Pak Noh. Both have allowed a lot of modern influences into their performances. These include Hindustani movie music, modern puppets, popular stories derived from here and there. All this has been considered necessary to keep their audiences coming, and to enable them to earn something through their art. Dalang Pak Noh has often been booked for specific periods by a political party to disseminate its message during elections. Both Dalang Dollah Baju Merah and Dalang Pak Noh are very popular with their audiences. Yet *Wayang Kulit* barely makes sufficient income for them. Pak Noh has a vegetable patch on which he works for additional income, and Dollah does other things to survive.

Most performers, be they in *Wayang Kulit*, *Mak Yong*, or other types of theatre genres, cannot and do not depend for sustenance upon their art...No matter how good these artists may be (some would have been considered 'National living treasures' in Japan had they been there), they have to depend on other part-time or full-time activities such as farming, fishing, working as *bomoh* (medicine men)...to derive additional income. With the decline suffered by the traditional performing arts themselves...the income derived from these arts has dropped considerably in the past few years. Many have

been forced to give up altogether. Others perform only rarely. Dalang Hassan Omar of Kelantan, once a highly successful puppeteer, now commutes between his native province and Johore selling batik and other Kelantanese ware in the south and bringing back gongs and other Johore products to sell in Kelantan. Many excellent performers...are amongst the thousands of Kelantanese who have drifted south to Singapore to eke out a living in the construction industry as petty laborers. On the whole, therefore, the performers themselves have become disillusioned with their art. In these circumstances, therefore, it should come as no surprise that they actively discourage their children from becoming artists like themselves. They would rather see the youngsters become factory workers, or with some education, obtain more stable jobs providing steady income. Idealism is fine, they say, national traditions of the arts and culture must be preserved they agree, but one has to think first and foremost of the stomach, and other comforts to survive. Of course there have been a few fortunate enough to land jobs which recognize such talent as they have, working as performers at hotels, motels, or at institutions such as the Universiti Sains Malaysia. In general, such abilities as theirs, not supported by impressive looking diplomas and certificates, lead them nowhere...in this country.

Religious Factors

Religion has played a fairly important role in the recent decline of traditional Malay theatre, particularly since the revivalist movement started. This has been manifested in two ways: firstly, as a rising sense of confusion and uncertainty with regard to the performing arts and their locus standi from the Islamic

point of view; and secondly, as a deliberate attempt to suppress some of these arts, even to wipe them out altogether. In general the following situations have developed:

a. All performing arts are regarded by purists and the orthodox as 'haram'--a blanket judgement that, taken to its extreme, would ban all theatre, music and dance, even T.V.

b. Animism and other pre-Islamic belief systems that have found a place in traditional performing arts are considered negative and worthy of eradication. Thus, for instance, the invocations, (*mentera*) contained in *buka panggung* (ritual done to open a theatre) and *tutup panggung* (final theatre closing ceremony) rituals, derived from pre-Islamic systems of belief such as Buddhism, Hinduism, and primitive animism, are considered anti-Islamic. Despite the fact that Islam requires from its adherents a belief in these invisible beings (*makhluk-makhluk halus*) both believing and unbelieving (interpreted in Malaysia as *Jin Islam* and *Jin Kafir*), pious critics of the theatre fail to come to any kind of accommodation with them. Many of the performers themselves, including the undoubtedly pious among them do not find a conflict in their acceptance of these invisible beings. Their invocations, they say, are not prayers to these beings; they are protective charms, appeals to the supernatural beings to avoid causing trouble or mischief, sometimes strengthened with the offering of food.

c. The use of non-Islamic stories in traditional theatre has been found to be objectionable. Indian epics such as the *Ramayana* and the *Mahabharata* in particular and some of the Buddhist Jatakas such as the *Suvarna Sangkha Jataka* as well as other non-Islamic tales are considered unsuitable. This is

rather strange, for in other circumstances these very same stories have been accepted into the mainstream of the Malay literary heritage: the *Hikayat Seri Rama* and other derivatives of the *Mahabharata* such as *Sang Boma* are cases in point. A host of medieval Javanese romances based upon Hindu originals have also found their place in Malay classical literature.

d. The making of *Wayang Kulit* figures and their use in performances raise similar objections from purists who do not wish to see any kind of human representation even if it is highly stylized and non-naturalistic. The objection obviously becomes even more severe when images of foreign gods and heroes are recreated on the stage by humans or puppets.

e. Some of the mystical and symbolic interpretations that the *Wayang Kulit* in particular has been subjected to are considered to be contrary to Islamic teaching, despite the fact that it was an eminent Muslim philosopher who first saw the *Wayang Kulit* as a microcosm of the greater God-created universe.

Administrative Problems

One of the major problems faced by both traditional and modern performing arts in this country is that of censorship expressed in terms of a requirement to obtain licences for performances. A permit must be obtained prior to the staging of any performance, and a permit is to be requested, using appropriate application forms, at least two weeks before¹⁴ performance date. Traditional performing arts groups are subjected to

this ruling as much as are modern ones. Traditional artists have found this an inconvenience. It is not always possible for them to apply for a licence two weeks ahead of performances, as requests often come for a performance at the last moment. Again, often the decision to issue or reject an application for licence is made by an official who is allowed to exercise his own discretion on the matter. The decision made is dependent not upon any established rule but upon the immediate whims and fancies of the individual. There have been cases of outright denial of permits for no known reason apart from the individual officer's dislike or disapproval. Some officials have been known to describe such performances as *haram* or *karut*, so that licences are not issued. Such rejections, of course, invariably mean a loss of potential income for the performers whose livelihood in some instances depends upon such performances.

Educational Factors

Traditional theatre, music, or dance has never found a place in the curriculum of schools, colleges, or universities in this country. The sole exception is the Universiti Sains Malaysia (USM), which since its inception, has been offering courses in the performing arts, with emphasis upon theatre. Students are allowed to specialize in this subject, and even to obtain higher degrees in it. Even the USM program has on and off faced various sorts of problems, the principal one being lack of students. The problem is due to two main factors--first the fear amongst students of remaining jobless upon graduation, as there are no direct openings for performing arts graduates; and second, active discouragement by *dakwah* groups and *dakwah*-oriented individuals, including, ironically, responsible members of the university staff.

All of this has had the following negative effects:

- a. There is almost a complete lack of understanding of even the very basic concepts, ideas, and philosophy of traditional theatre in this country.
- b. There is a near-total absence of interest, in particular among the younger and to a degree among the older Malaysians, in traditional culture. This derives from a lack of appreciation of the role of the traditional folk and classical arts of the country. The emphasis upon "science and technology" and the more recent "get rich quick" syndrome have only served to aggravate the situation.
- c. The recent shift to Islamic values, which in the popular mind are equivalent to Arabian values and to external manifestations of Middle Eastern culture such as clothing, has led to the trend of imitating the manners and mores of the Middle East, and a consequent rejection of indigenous traditions by many.
- d. Western values, considered more suitable to "modern" living, have for a long time been blindly imitated and even actively promoted by the movie industry and by the mass media, including television; the result has been a corresponding decline in an appreciation of Eastern values as reflected in both life and the arts.

The Problem of Content

The repertoire of traditional theatre has remained static. While the Ramayana or the Panji stories may be appreciated in Kelantan, while the Mahabharata may be familiar to the Javanese community in Johore, these tales are totally unknown to Malaysians outside those regions except

perhaps in the vaguest of terms. Nor is the modern audience altogether sympathetic to tales of real or legendary Malay kingdoms like Bentan or Bangka featured in the bulk of the Bangsawan repertoire. This is an inbuilt constraint in traditional theatre, and thus only tentative attempts have been made, as for instance USM's Wayang Kulit, to introduce new stories familiar to West coast audiences. The key problem is how much do we change (if at all we change) these traditional theatre forms to make them acceptable to new audiences? Perhaps there is somewhere in the history and evolution of the Filipino Zarzuela a lesson for us.

Problems of Transmission

The training of performers, be they dalang, actors and actresses, dancers, musicians, puppet makers or makers of instruments, has been at best, erratic. Based upon a closed system of individual attachment or 'discipleship', the skills have traditionally been handed down to small numbers in vertical lines of descent. Where an artist has no son or disciple, the knowledge he has dies a natural death with his passing, without even being properly documented for posterity. To some extent, recent efforts at documentation have prevented a complete loss of such important data, be they performances, rituals connected with performances or the making of instruments. On the whole, however, until very recent times, the older generation of artists have been reluctant to share their knowledge with outsiders. Much therefore has been lost, and many of the traditional performing arts may never be seen again in their authentic style. Many others are on the verge of dying out and will be available to future generations only on film or videotapes stored carefully in the archives of the few interested institutions in this country."

The only place in Malaysia where we saw a professional presentation of native dancers was in Sarawak at the Cultural Village, which also has excellent displays and demonstrations of native crafts. In other places, it was only possible to see native dancers in the dinner shows in restaurants or specific tourist displays. It seems that Malaysia is very enthusiastic about presenting native dancers for special touristic festivals, but does not, at present, see any need to develop an interest in this, or other art forms, for its own citizens. Young people do not ordinarily develop an interest in classical music, theatre, dance or art, unless they are exposed to these art forms. (They have no desire to seek them out themselves, in any country.) If no one is there to introduce them to these art forms when they are young, they will not do it themselves when they are older. It would seem that if there are no regularly scheduled performances (I failed to discover any during my stay, although I actively searched for them.), it would be very difficult for parents or teachers to introduce them to these art forms. It is especially difficult to understand why Wayang Kulit has not been kept alive for children. While the themes are mainly adult themes and the productions exceedingly long in nature, they could very well be shortened in order to introduce a new audience to this art form and to develop interest amongst a new generation. The puppet show is still very much alive in France, England, and the United States. As with all art forms, children may not demonstrate an immediate liking for them, but at least the seeds would have been planted and the hope that years later a serious interest will develop.

SHADOW PUPPET SCREEN

A simple frame covered with a translucent material is used as a screen. A light (a simple light bulb or flashlight will do) is necessary behind the screen, so that the outlines of the puppets will show. If the puppet is held close to the screen, it will appear sharp; if held farther away, it will appear out of focus. The light should shine over the puppeteer's shoulder, so that only the puppets are illuminated.

MALAYSIAN SHADOW PUPPETS

Malaysian shadow puppet stories are based on the tales of Rama, the reincarnation of the god Vishnu, in the Hindu epic the Ramayana. The Ramayana has fascinated Indians for more than 2000 years. Although Islam is the official religion of Malaysia, the Ramayana still has a strong influence on Malay culture. There are several common types of shadow puppets. They are the princes, demi-gods, women, ogres, apes, wise men, and clowns. The princes are easily recognizable by their small, well-shaped mouths and noses with a high-set eye which is the ideal of Malay beauty. The women are similar to the princes, with the addition of a traditional headdress. The ogres have bob-noses and round eyes (which indicate a taste for violence) and pinnacled crowns. The apes have pointed hats, while the wise men have long beards and bent backs. Several characters have set colors. The hero Seri Rama is green; his brother Laksamana is red; his wife Siti Dewi is yellow; his son Hanuman is white. Shadow puppets are usually made of leather.

SHADOW PUPPETS

MATERIALS

Scissors

Oak Tag (Tag Board)--must be sturdy, so that it doesn't fold over.

Split-ended paper clips/brads

Thin sticks

Paints, Brushes

Pencil, Ruler, Glue, Masking Tape

X-acto Knife

Styrofoam

1. Decide on character to be made.
2. Draw outline on oak tag.
3. Paint the entire character.
4. Decide which parts will move.
5. Cut out the parts that will move.
6. Attach separate parts by using split-ended paper clips/brads, remembering to overlap on main part of character, as well as on multiply-jointed parts (such as arms--shoulder, wrist, elbow).
7. Attach stick to the back to hold puppet and additional sticks to the moving parts.

More intricate puppet designs can be made by cutting small shapes in the body of the character to allow the light to pass through.

Styrofoam is used to hold puppets when not in use during a performance.

EXTENSIONS: Students can write a play which will be performed in class using the shadow puppets.



SITI DEWI

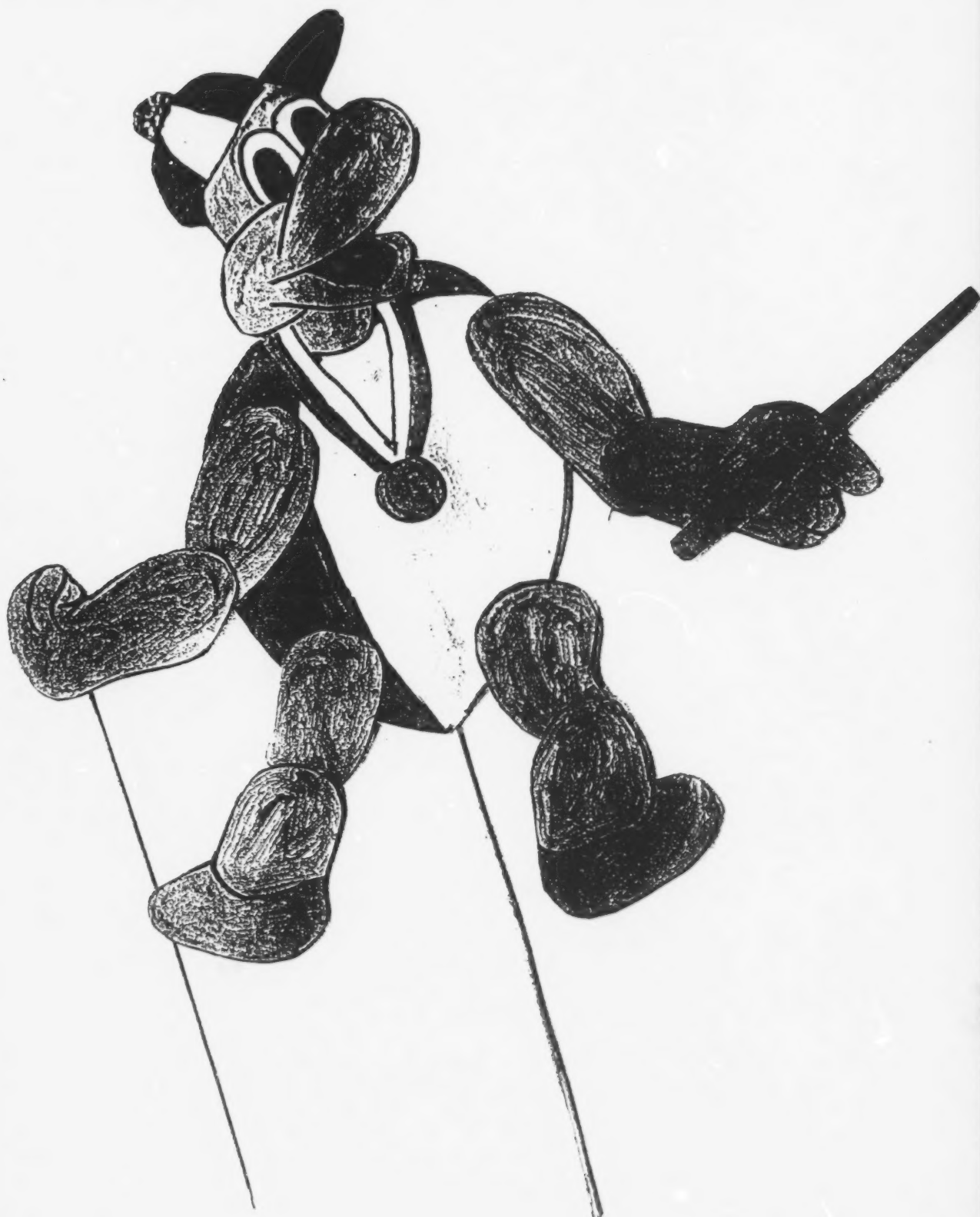
MALAYSIAN SHADOW PUPPET
MADE BY
DALANG HAMZAH



SRI RAMA

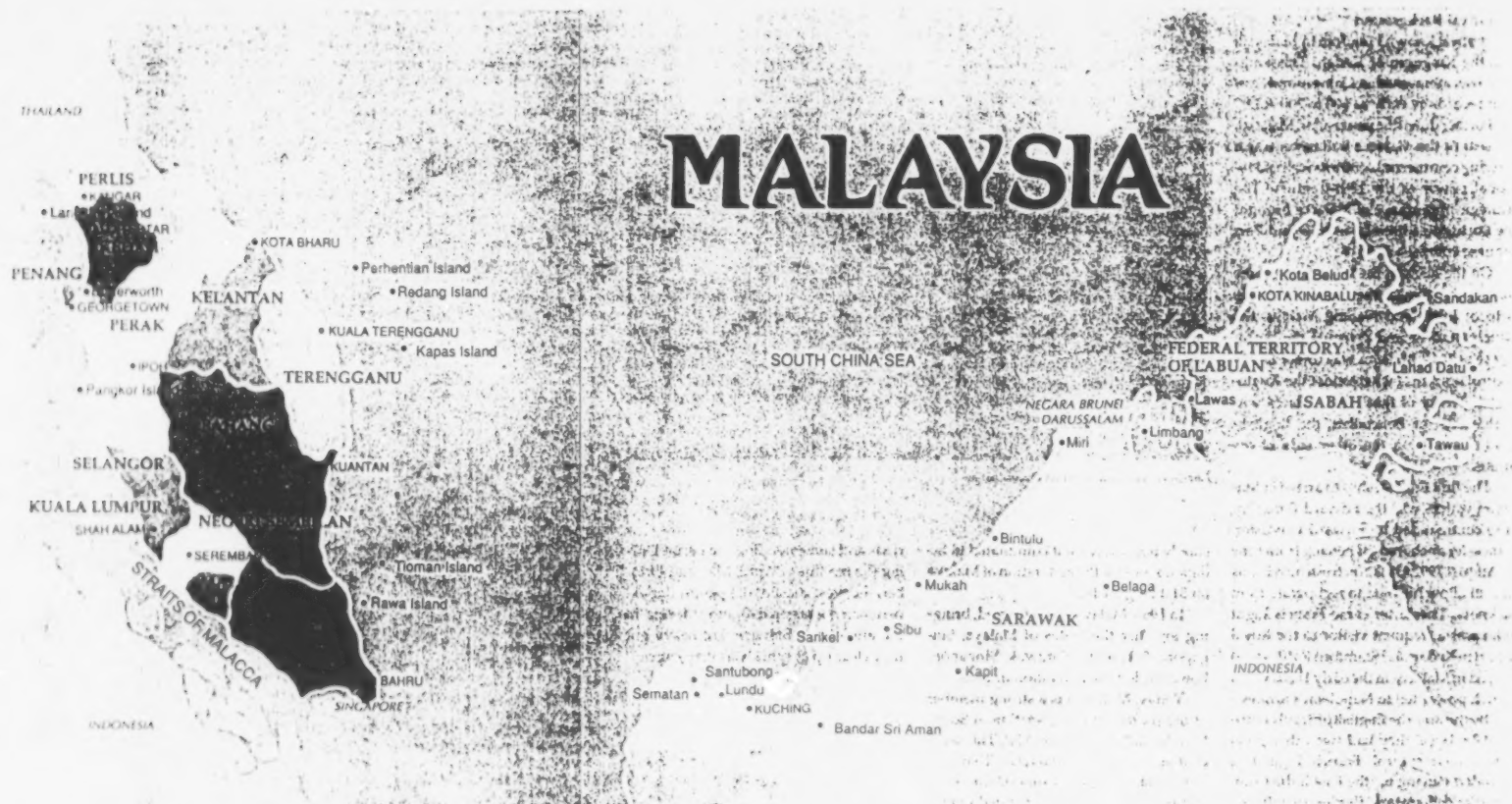
MADE BY A MALAYSIAN STUDENT

BEST COPY AVAILABLE



SHADOW PUPPET MADE BY A MALAYSIAN STUDENT

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ation. Malaysia is situated in the center of South East Asia, in the square formed by longitudes 100 degrees and 110 degrees East and latitudes formed by the equator and 7 degrees North. To the north of Malaysia are Myanmar, Thailand, Laos, Kampuchea and Vietnam, to the south Singapore and Indonesia and to the east are the islands of the Philip-

Malaysia is 8 hours ahead of GMT
16 hours ahead of the U.S. Pacific
Standard Time



Area: The land mass of Malaysia is made up of two parts, the Malay Peninsula and the states of Sabah and Sarawak on the island of Borneo. The total land area is 329,758 sq. kilometres with 231,689 sq. kilometres in Peninsular Malaysia and 98,069 sq. kilometres in Sabah and Sarawak.

Population: Malaysia is a multi-racial country with a population of 17.5 million. Peninsular Malaysia has 14.2 million people while Sabah and Sarawak have 3.3 million. Malays,

Chinese, Indians and the indigenous people of Sabah & Sarawak form the majority of the population.

Federal Capital: Kuala Lumpur

States & Capitals: There are thirteen states, eleven in Peninsular Malaysia and two on the island of Borneo. The states and their capitals (in parentheses) are: Perlis (Kangar), Kedah (Alor Setar), Penang (Georgetown), Perak (Ipoh), Selangor (Shah Alam), Negeri Sembilan (Seremban), Malacca (Malacca), Johor

(Johor Bahru), Pahang (Kuantan), Terengganu (Kuala Terengganu), Kelantan (Kota Bharu), Sabah (Kota Kinabalu) and Sarawak (Kuching).

* Population Source: mid year review of Malaysian Population Statistics (mid year 1990)

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MALAYSIA: A GUIDE FOR PREPARING
A READERS' THEATER PRODUCTION

September 1993

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Abroad Grant, 1993, Dr. Linda Byrd-Johnson, Project
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For Use with Middle School Students, Grades 6-8, in English
and Social Studies

GOALS: "Malaysia: A Guide for Preparing a Readers' Theater Production" is intended to be used as a cross-curricular project after middle school students have studied Southeast Asia with a focus on Malaysia. The project has the potential of involving the following classes: English, social studies, drama, art, music, and home economics. It can also serve as a model for a production featuring other countries.

The text which follows can be adapted to different audiences, and the setting can be simple or elaborate, depending upon available resources. This script is meant only as a model which can be used as it is, altered, or changed completely.

OBJECTIVES:

1. To expose students to different aspects of Malaysian life, history, customs, art, and music.
2. To provide an opportunity for students and teachers to work cooperatively on a dramatic production.
3. To allow students to help with the decision-making concerning the assigning of parts and selection of costumes, music, slides, and properties.

LESSON PLANS/PROCEDURES:

1. After finishing a unit on Southeast Asia, students will be given a copy of the following text to read as a group.
2. Students will target an audience for a performance.
3. Parts can be assigned and altered depending on how many students are involved.
4. Other classes can be involved, including Home Economics, costuming; Art, programs, posters, special art requests; Drama, directing and stage management; Music, sound effects, microphones, and lighting; and Journalism, publicity.
5. In addition to giving a live performance, students should make an audio tape and a video of the presentation.
6. Another option would be to use slides and music with the script.

LENGTH OF TIME: Three Weeks

TEXT FOR MALAYSIA: GUIDE FOR PREPARING A READERS' THEATER PRODUCTION

Selamat Datang. Welcome to my country, Malaysia. For centuries the Malay Peninsula in Southeast Asia has been a crossroads for different ethnic groups and religions. From the Middle East came waves of Arab traders who brought the Islamic faith with them; from Europe, the Portuguese, Dutch, and British; from India, the people of Southern India where Tamil is spoken and the religion is Hinduism; and the Chinese, whose culture and businesses are very evident today in Malaysia.

Today Malaysia is a constitutional monarchy with thirteen states and a federal territory. West Malaysia on the Malay Peninsula has eleven states and the federal territory. East Malaysia is on the island of Borneo and has the two states of Sabah and Sarawak. It is about a 400-mile trip across the South China Sea to East Malaysia. Malaysia's capital is the beautiful city of Kuala Lumpur, inappropriately named "Muddy Estuary" in 1857 by a group of tin miners.

My name is Rustam, and for most of my adult life I have studied about Malaysia and her people. Since I have always lived in Kuala Lumpur--or K.L.- I may be showing partiality when I tell you that this city is one of the prettiest capitals in the world. Gardens abound. A popular spot for strolling is the Lake Gardens with spacious lawns, colorful flowers, and two lakes. No visitor should miss visits to the Orchid Garden and to the ASEAN Garden. Here one finds the National Monument, "a symbol of the eternal gratitude of the people of Malaya for the devotion and patriotism of all those brave men and women who died in the twelve long years of the Emergency." The Emergency was a

terrible struggle against communist terrorism which ended in 1960.

Rustam, if I may interrupt you for a minute. What is the meaning of the term ASEAN? You mentioned it when you talked with our group of American teachers yesterday.

Please forgive me, Daniel. The term means Association of South East Asian Nations. Made up of Malaysia, Singapore, Indonesia, Thailand, Brunei Darussalem, and the Philippines, ASEAN works for increased political and economic freedom for its participants. ASEAN Garden, Daniel, has peace sculptures by well known artists from each member nation.

Terima Kasih. Thank you, Rustam. Our guide has taken us to many of the parks on a walking tour of K.L. We've all been impressed, too, with the beautiful buildings. Probably the one we've seen most in pictures has been the Railway Station with its Islamic architecture of graceful arches and minarets. At night it is spectacular! Close by is the National Mosque which is located on thirteen acres of beautifully groomed lawns, pools, and fountains. The dome of this imposing structure is in the shape of an eighteen-pointed star, representing the thirteen states and the five Pillars of Islam.

Your group really has learned a lot in the few days you've been in Malaysia. I'm Kin, and it has been my responsibility to show the group our city. We have visited the National Museum with its traditional Malay architecture, the National Art Gallery housed in the former Hotel

TEXT, Page 3

Majestic, the Central Market which many say reminds them of Covent Garden in London, Chinatown, and even the Hard Rock Cafe of Kuala Lumpur. Have I missed anything?

Don't forget all of those fantastic restaurants! Malaysians take great pride in their varied cuisines. One night we sampled satay, the national dish of Malaysia. Beef, chicken, or mutton are marinated in spices, pierced with miniature shishkebab sticks, and broiled over an open fire and basted with coconut milk. The meat is accompanied by ketupat (boiled rice in woven palm cases), raw onions and cucumbers, and a unique peanut sauce.

Another restaurant we visited featured Chinese food. Shark fin soup was a first for many of us as was the fish cooked in bamboo. Indian cuisine was served the next night with various curry dishes served with two types of breads: chappati which resembles a pancake and roti chanai which is kneaded with ghee.

We sampled the Indian food after visiting the Batu Caves to the north of the capital. These caves were discovered by the outside world in 1879 when an American naturalist was drawn to the caves by the pungent smell of bat guano. Natives used the caves as a source of bat meat, and the guano has been a source of fertilizer.

On our way to the top, Kin told us about the Hindu festival called Thaipusam which occurs in either January or February. According to

TEXT, Page 4

Hindu mythology, it was on this day that Lord Murugan defeated twin evil forces. Today there is rejoicing and a day for followers to do penance in the form of self-mortification. The devotees carry "kavadis," bulky structures held to the body with needles, spears, and skewers. Some of the skewers pierce the back and the cheeks, but the devoted do not seem to feel the pain as they ascend the steps to the top where a Hindu priest removes their burden and cleanses them of their sins.

Malaysia really is a melting pot of ethnic groups and religious beliefs. The majority of the people are Muslims who follow the sayings that God gave to Mohammed and are written in Arabic in the Koran. Buddhism is the second most practiced religion in Malaysia. Begun about 2500 years ago in India, Buddha taught that suffering is caused by selfishness and that living a good life will lead to peace. Indians in Malaysia, however, are Hindus, believing that every living thing has a soul. It is through reincarnation that a Hindu can improve his station in life.

Aren't there any Christians in Malaysia?

Of course, there are. In fact, one of the schools we visited was the Methodist Primary School outside of Kuala Lumpur. Listen to what their principal told us.

I am the guru or headmaster of this primary school where the medium of instruction is Bahasa Malaysia. Some primary schools are national

type Tamil or Chinese schools, but all Malaysian students will learn Bahasa Malaysia and English. Students stay at my primary school for six years before entering lower secondary for another three years. Secondary is Forms 4 or 5 or two years, and pre-university is one year. Our national Department of Education sets the curriculum. Regardless of the level of instruction, all Malaysian children are required each year to take Islamic education if they're Muslim or moral education if they're non-Muslim.

Malaysia has developed a national philosophy of education. It reads:

Education in Malaysia is a continuing process towards the development, in a holistic and integrated manner of individuals who are well-balanced intellectually, spiritually, emotionally and physically, based on a firm belief of God. These efforts endeavor to create knowledgeable, competent and responsible citizens who are of noble character and are capable of attaining self-fulfilment, as well as contributing to harmony and prosperity in society and the nation.

As a teacher in primary school of Form 6 students, I was happy to have the opportunity to meet with a group of fourteen educators from the United States. They seemed surprised that we could meet with them while our classes remained orderly. When we visited a classroom and the children stood and greeted the visitors, one woman remarked that this practice, unfortunately, was not widespread in her country. All of these American teachers expressed concern about having a national curriculum. As I told them, I encourage students to buy supplemental workbooks as the national texts and workbooks are often too difficult.

Visiting this rural primary school was a real treat. The headmaster

has implemented some programs which are conducive to establishing a sound educational system. The students even take books with them during recess! After lining up in a central courtyard after recess and snack time, the students then file to their rooms, grab their toothbrushes and paste, and head to a nearby water faucet to brush their teeth. The children seemed surprised that we would want to take their pictures. I particularly liked the sign posted in most of the classrooms which read: Allah is watching you. Another idea we all liked was in the teachers' room. When there is an important announcement, a red light flashes on the bulletin board.

Good-bye, friends! These Americans are seeing more of Malaysia than most of my staff have. They have traveled to Malacca, Kuantan, and Trengganu. From Kota Bharu, they will visit Penang and Ipoh before flying to Sarawak to experience the Iban tribal culture. The group has also visited a rubber plantation and a palm oil research center.

As a guide, I particularly enjoy showing the group the state of Kelantan as this is the home of my father. Many call this northeastern state the cultural center of our country. Chinese records chronicle the existence of Kelantan to between 8000 to 3000 B.C. Before becoming a part of the Malay Federation in 1957, Kelantan was governed by the Thais and the British. Since 1963, it has been a part of Malaysia.

As a woman, I am the one in the family who runs a business in the New Central Market in Kota Bharu. Our section is on the ground

floor, and my two daughters sell dried chiles, dried fish, and seasonal produce. Today we are also selling rolls of fish paste which can be sliced and fried into chips.

Kelantan really is a cultural paradise. Kite making and flying them after the harvest season are both popular. Wau means "kite," and there are three popular types: wau kuching, the cat kite; wau merak, the peacock kite; and wau bulan, the moon kite. Kelantan silversmiths are also in demand, and tourists usually buy a piece of the exquisite filigree jewelry.

Another activity that foreigners want to see is the tapping of rubber trees. My name is Dreepa, and my family lives on a plantation. My father works very hard for us. Each day he and other men go out before dawn and cut new grooves in the bark of the rubber trees. A coconut shell then collects the latex which is gathered at the end of each day. For twenty-four pounds, my dad will be paid about \$3.25 cents in your money.

I am very proud of my daughter Dreepa. She works very hard around our home, and each school day she walks a mile to catch a bus to school. The lessons are difficult for her because they are given in Malay and we speak Tamil. Even though we get our house rent-free and pay only a small amount for medical help, we still are poor. My Dreepa is a bright girl, but she will be forced to leave her studies to help at home. In a couple of years she will marry and start her own family. How I wish her life would be easier than that of her parents!

TEXT, Page 8

"Dreepa, we are going to have visitors tomorrow. We're going to be visited by some American teachers."

But, Mama, why do they want to meet us? Why did they choose our kampung, our village?

I guess they haven't gotten to visit many actual homes. They're not used to houses on stilts, and I don't think they're used to seeing both men and women in sarongs. Dreepa, you'll need to help me with the house. We're going to serve them coconut milk outside after they have visited with us inside, so we'll also have to set up tables in the front.

The Malays have put us to shame with their hospitality. Not only did the entire kampung come to greet us at the plantation worker's home, but we had already been invited for tea at two other stops on the plantation. Before we began our journey to the western coast of peninsula Malaysia, the head of the government project also served us a delicious lunch.

You can bet that the next time I buy a pair of thongs or a set of tires that I am going to see if they were made in Malaysia! I'm sure our visit to the western coast of Malaysia will be just as enjoyable.

Welcome to Penang Island! I'm Hans, and I'll be your guide for the next few days. My ancestors can be traced to China and to

Portugal. Many Malaysians living here are products of foreign trade--one reason why many say that Penang is the meeting of the East and West. In fact, Penang was the first British trading post established in the Far East. That was in 1786.

Hans is a college student in the United States, but in the summer he comes home and often helps in showing U.S. and British travelers the island. He's been a great guide for our three days in Penang. A real highlight was going to the dragon festival and parade last night. It reminded me of the Fourth of July back home with families gathered to watch the fireworks display.

We've seen so much here. The butterfly farm and the botanical gardens were truly spectacular--such an array of colors and lush greenery. I had my doubts about the Buddhist Snake Temple, but the pit vipers really were in a stupor from the burning incense. It would be interesting to watch them feed at night on the offerings left at the altar. At another Buddhist temple, we saw the third largest reclining Buddha in the world--over one hundred feet long!

Yesterday was Sunday, and I took my group of American school teachers to several church services at the Anglican, Baptist, Catholic, and Mormon churches. On the way back to the hotel, we stopped at Ft. Cornwallis where Captain Francis Light first landed on the island. At the Penang Museum, the group was somber as it read about the Japanese invasion and occupation during World War II. Both of our countries suffered

greatly during this bleak time.

Hans tried to get us to eat the king of all fruits, the durian. He kept saying that it tasted like vanilla custard, but most of us were overwhelmed by the pungent odor. It's no wonder why this fruit is banned from hotels! He had better luck when he offered us some mangosteens, the queen of Malaysian fruit. At the same fruit market, many of us bought whole nutmeg, nutmeg oil, and tiger balm.

Tomorrow is our last day in Penang, but there will be time for one more leisurely walk along the beach. Thanks, Hans. You've become a good friend to each one of us.

Our bus ride back to Kuala Lumpur took almost an entire day, so Kin gave us a natural history lesson to help prepare us for our stay in Sarawak.

The heart of Malaysia is really in the jungle. My country has jungles that date back millions of years. There are eleven national parks that are preserving the country's natural splendor--forests, rivers, big game, tropical birds, limestone caves, beaches, orang utans, butterflies, and giant turtles.

Travelers can climb Mt. Kinabalu, Southeast Asia's highest mountain; trek along a jungle trail; discover vibrant coral beds; explore the vast limestone Niah Caves; watch the giant turtles come ashore at Turtle Islands Park to lay their eggs; or witness thousands of

free-tailed bats leave from Deer Cave, the largest cave passage known to man. And while you're at Bako National Park in Sarawak, look for the bearded pigs, proboscis monkeys, and monitor lizards. It's a rain forest, so be prepared to sweat a lot!

Just a couple of hours ago we landed in Kuching, Sarawak. Kin was right. We're surrounded by jungle! When we went through customs, we were presented with an Iban tribal beaded necklace and welcomed by Iban dancers. With such grace they moved, especially the young man who looked as if he were a bird in slow motion preparing to take off. Our stay on the island of Borneo is surely to be a highlight of our trip.

Last night we stayed in a beautiful new hotel in Kuching. Tonight we are staying in an Iban longhouse somewhere along the Skrang River. We are staying in Murat Village with about 300 people in the longhouse. To get here, we took a 40-minute boat ride after traveling several hours on a bus. The river is so shallow in places that we frequently had to get out and push the boat over the rocks.

Our guide Malcolm told us that we probably wouldn't care for the Iban diet, so we'd have a barbecue on the shore. What he didn't tell us was that we'd be the center of attraction for the Iban men. While we were eating and later as we were singing, the men sat around us--just watching.

After dinner, we went back to the longhouse for the display and

sale of folk craft items. At the end of the bartering, the person making the sale will stand and shake the hand of the buyer signifying that both sides are happy with the transaction. I bought two beautiful handwoven baskets and a placemat with an Iban motif. Someone else purchased a drum and a piece of handwoven cloth.

We next were welcomed by the chief and given a drink of tuak, a very powerful and fiery rice alcohol. Then the dancing began. At first the elders performed the warrior dance with such grace and control. Women played traditional gongs while a procession of dancers came forward. After each performed, there was a small gift of usually sweets which was given to each person.

Girls laden with their silver jewelry danced, followed by the older women. Next it was our turn, and the Ibans--much, much shorter than we--were excellent instructors.

At about midnight, small mattresses were put on the veranda, and we paired up. Mosquito nets were fastened, and we sank into a dream-like sleep until the roosters began to crow much too early in the morning. At about four a.m., one of the elders came close to our bed and lit a lamp. Then he sat and began to repair a fishing basket, an activity which lasted until we got up a few hours later.

One of the men brought in a python which had been killed during the night. Malcolm said it had been found several miles upstream, but we all wondered if he was telling us the truth. After that, even tree branches took on the aura of the python.

During our short stay with this tribe, we observed that the longhouse is really an extended family. All people seem to have something useful to do to contribute to the good of all. The older women often take care of the younger children, and many of the elders were building another boat out of a solid log.

These ex-headhunters are fascinating to see. Hopefully, their rich culture will be preserved, but as they become educated, many leave their tribal lives behind.

All of Malaysia seems to be changing. It is truly a melting pot of cultures, from the Malay Bumiputras or natives to the Western beliefs and customs. This relatively young country is striving to prepare its people to enter the next century as a modern, progressive nation, a nation proud of its ability to unite so many diverse elements working toward a common goal.

Malaysia has a national ideology called the Rukunegara. It includes the belief in God, loyalty to king and country, the upholding of the Constitution, rule of law, and good behavior and morality of all citizens. Malaysians are striving to achieve a society which is united, democratic, and just with equal opportunity for all. The country wants to respect diverse cultural practices and to use science and technology to create a better tomorrow.

TEXT, Page 14

Malaysia, a fascinating and friendly country. Malaysia and her people will always touch the lives of the fourteen teachers who were fortunate to have been able to spend four weeks in this unique land.

ALL: Selamat Jalan. Good-bye, everyone.

Besides using numerous brochures and pamphlets from the Tourist Development Corporation of Malaysia and various resources from the Ministry of Education, I found the following references to be of help in completing this project.

Amir, Datin Noor Aini Syed. Malaysian Customs & Etiquette: A Practical Handbook. Singapore: Times Books International, 1991.

Buma, Michael. Iban Customs and Traditions. Kuching: Borneo Publications, 1992.

Culturegram Communication Aid: MALAYSIA. Provo, Utah: Brigham Young University David M. Kennedy Center for International Studies, Publications Services, 1984.

Gaudart, Hyacinth. Visiting Malaysia: A Guidebook for Women. Kuala Lumpur: AMK Interaksi Sdn. Bhd., 1990.

Major, John S. The Land and People of Malaysia & Brunei. New York: HarperCollins Publishers, 1991.

Malaysia Tourism Promotion Board. Malaysia Travel Planner. Kuala Lumpur: Ultimate Print, 1992.

Ministry of Foreign Affairs. Malaysia in Brief 1991. Kuala Lumpur: Inventra Print, 1991.

Nach, James. Malaysia in Pictures. New York: Sterling Publishing, 1964.

Vijesurier, R. Travel in Malaysia. Kuala Lumpur: Champion Printers, 1992.

Project: I have assembled a trunk of artifacts and a slide presentation which I will use to give an overview of Malaysia to school children and adults in our community. The trunk includes audio and video tapes, a bibliography and an eight page listing of materials, photographs, postcards, charts, pictures, maps, and numerous artifacts. In addition, I have written notes of visitations to schools, industry and museums to be used as narrative in presentations and as resource material for teachers. The materials include information on the following areas:

- Customs
- Food, Dining and Table Manners
- Dance
- Arts and Crafts
- Literature
- Religion
- Education

Objectives: To create an understanding of the likenesses and differences between the USA and Malaysia and the emergence of Malaysia and her people as a progressive, independent nation trying to preserve various cultures while nurturing the larger picture of "oneness" in Malaysian culture.

Strategies: Use items in the trunk to stimulate group processes through cooperative learning groups to develop a student project on Malaysia. For example, introducing shadow puppets through examples brought from Malaysia and viewing the video on shadow puppetry. The students may consult the materials list for reference materials relating to the topic and use that information in making their own shadow puppets and writing plays depicting aspects of either or both Malay and American cultures.

Possible Activities: Teachers and students will generate many activities beyond these suggestions. I will also serve as a resource and work with the art and music teachers in providing help on projects.

- 1) Create and illustrate a timeline showing political influence/control of Malaysia to present.
- 2) Write a synopsis of what shadow puppetry is and its role in Malaysian culture.
- 3) Create a shadow puppet play and your own shadow puppets for use in your play.
- 4) Research traditional Malaysian dance and learn one of them to teach to the class. Perhaps the Joget or the Hornbill dance will interest you. There is an example on one of the video tapes in the trunk.
- 5) Spinning tops is a traditional Malaysian passtime in parts of the country. There's a wooden top in the trunk. You might research this and learn the technique for spinning. (Mrs. Smith might be able to help you.)
- 6) Read about the batik process of imprinting fabric. How about designing a pattern and painting it on fabric?
- 7) Plan a real batik project using the wax and paint process.
- 8) Choose a jungle animal from the endangered species list and write and illustrate a report on it.
- 9) The rainforest. Research what is currently being done to prevent the devastation of rainforests - everywhere in the world and in Malaysia.
- 10) How does current logging practice compare to practice in the USA?
- 11) What reforestation projects are similar in both countries?
- 12) What are some difficulties the indigenous tribes of Malaysia are having that might be similar to our own American Indians problems?

13) Kites - Malaysia is known for their beautiful, HUGE kites. There's a very small example in the Trunk. Perhaps you'd like to find information on Malaysian kites and make your own. How 'bout a contest?

14) There are several books in the trunk written by Heidi Munan. Mrs. Smith met and visited with Heidi. She is a very interesting person and there is a video in the trunk of her speaking to our group. Could you make a play from information in her books?

15) Many of the customs in Malaysia are similar to our own. Many of them are different. Can you learn some of the Malaysian greetings? Can you find out why they remove their shoes at the door?

16) The country is rich in customs pertaining to food and dining. What can you find out about acceptable table manners in Malaysia. What do they sue for eating utensils? Maybe we could plan a Malaysian lunch. (Mrs. Smith could help.)

17) Religion is a big part of life for Malaysian people. Can you find out about the major religions practiced in Malaysia? How have their views added to the way people live in Malaysia?

18) Schools. What can you find out about what children wear at school, how much time they spend there and what they learn?

Materials: All materials or information on obtaining necessary materials are available in the Artifacts Trunk.

Background Notes: See attached "Visitation Notes"

Evaluation: Demonstration through questions and projects of an understanding of concepts and the likenesses and differences between the USA and Malaysia.

VISITATION NOTES

School Visit

July 8, 1993

Sekolah Kebangsaan Lati (National Latin School)

Headmaster (principal): Tuan Hj. Abdullah Ismaili

Faculty: 14 women, 11 men

Principal's title: Indicates he has been to Mecca (Hadi or Haji?)

Student Population: Boys and girls

Transportation: Bus: 46%

walk: 23%

motor cycle: 14%

private car: 5.7% (Only 6% have cars)

Longest distance home to school is 5 or 6 km.

(I know it doesn't add up to 100% - perhaps the remainder board at the school or bike)

Student Activities: All are held after school hours or on the 6th day.

Activities include: field hockey, Scouts, volleyball, handball, soccer for boys, netball for girls and chorus.

Pre-school: There are 25 children for all-day pre-school. If the family income is under \$175 a month, they are fed all meals.

School Building: Series of buildings with open windows in classrooms and workrooms providing natural air circulation. Some fans are in evidence. The lunchroom is a covered, open patio with an enclosed serving kitchen at one end. Utensils are unnecessary as local custom dictates eating with fingers from banana leaf as a "plate."

OBSERVATIONS:

Hygiene and Grooming:

- Mirror outside every classroom
 - Nail clippers outside every classroom
 - Brush teeth on arrival, after lunch and before going home
- (There is a ground level water trough running the perimeter of the classrooms with a water spigot about every four feet. The children each have their own cup and toothbrush and find space

near their classroom for hygiene. This "saves time" to have the water lines near the doors of the classrooms.

- Children are rewarded at assemblies for cleanliness at school and at home (as observed by the principal through home visits)

Routines and Movement of Students

- Always straight lines
- Regimented
- Recess of 30 minutes - this includes lunch. Following lunch, the children sit against the wall or near trees and read.
- Some children have to be "fetched" to school by the principal
- Children are fingerprinted in the master ledger to teach them what it's like if they steal.
- Master ledger lists all home visits.
- Absent three times=home visit.

Sign at School Gate:

**SORRY, YOU ARE LATE.
STAY OUTSIDE FOR 15 MINUTES.**

The gate opens after 15 minutes and children make up the time after school.

Teachers:

- Five year probationary period
- If teacher-trainee raised in urban community, then sent to rural community to teach and vice versa for teacher-trainees from rural backgrounds.
- Moving towards higher entry standards for teachers at the primary level
- Lounge/work area
 - all 25 teachers' desks in one room due to space problems
 - Red light in lounge above bulletin board. If it is flashing, it indicates a very important announcement.

Sign in Classroom:

**NO WRITING ON DESKS.
ALLAH IS WATCHING.
CHALK IS ONLY FOR TEACHERS.**

Testing:

- Children are tested at various levels to determine eligibility for going on to next academic level. We were visiting the week before testing was about to begin for level 6. All children in this level whose parents are illiterate were boarding the entire week at school to study. The teachers were staying with them at night. According to the principal, "The teachers dread it, but the parents are very thankful."
- We read in the newspapers that a "move is on" in the rural areas to include on-site quarters for teachers and their families as new, more modern boarding school facilities are being built. One reason for this is so teachers will be available in the evenings to help children.

VISITATION NOTES

Malaysian History

Dr. Khoo Kay Kim

Faculty of Arts and Social Sciences

Department of History

Universiti Malaya

Accurate history is difficult because people can be so easily offended.

"Geography" of Malaysia

- Single nation after WWII - Malaya - April 1, 1946
- 9 kingdoms - 9 monarchs
 - 5 states are not monarchies - Panang, Malacca, Kuala Lumpur, Sarawak and Sabah
- There are nine rulers and an executive - a clash lasting one year that ended just a few months ago

Peninsula

- became trading center
- meeting place between east and west
- descendents of traders - profits
- Malaysians interested in goods & \$\$\$
- 1400-late 18th century - trade emphasis, no agricultural products for trade, only tin and gold
- traded "jungle produce" ("God's work")
 - "Heating" foods and "Cooling" foods
 - A balance between yin and yan
- Rubber - British tried to stop Malays from too much involvement in rubber
- False impressions by British regarding motivation of Malay people
- 1509 - Europeans arrived (Portuguese)
 - Tried to impose monopoly

Ports

- Penang
- Terengganu - major port with reserves of gas and oil - the only state with 12 rivers flowing parallel to each other to the sea
- All kingdoms were named after major rivers

Malacca

- ruler was descendant of Alexander the Great
- In Malay, ruler must (had to) come from royalty or designated royalty - NOT like China where you could overthrow a dynasty and take power.

The Malays were sea people and came to Malaysia

The aborigines were land people and were from Malaysia.

Rule:

- Sovereignty was OK until 1957 and independence. Introduced elections. Prior to that time nothing was law unless the Sovereign Rulers (Kings) continued to exercise power even though it was not in the constitution. The executive exerted pressure until rulers understood they had to follow the constitution. The executive "gave in" to many of the demands that were traditionally accepted, but were not law.
- The King is designated by the 9 monarchs for 5 years of rule. He moves to the palace in Kuala Lumpur. There is no succession. He is elected.
- The Prime Minister - The leader of the successful party in the general election becomes the prime minister.
- Each state has own executive who is called Chief Minister. In states where there is a ruler, the executive is called Minister Besar.

Indonesia and Malaysian Relations:

- Malay is much advanced.
- Indo - more aggressive and hostile and their value for life is lesser. They have much more crime and burglary.

Dr. Khoo's observation of Japanese' emulation of USA and lifestyle is that it will lead to trouble for Japan, where tradition has played such a strong role.

VISITATION NOTES

Jomo Sundaram, Economist

Department of Analytical Economics
Faculty of Economics and Administration
Universiti Malaya
(Educated at Yale and Harvard)

Specializes in Growth and Industrialization
Affirmative Action
US/Malaysia Economic Relations

Industrializing Malaysia, by Jomo Sundaram

Five Phases

1) Colonial Phase

Three types of manufacturing industry

- Processing for export (tin and rubber)
- Transportation of beverages by bulk
- Food preparation - Chinese

2) Post-Colonial in mid 1950's

Import English

3) Export oriented industry in 70's

- MIDA - Malaysian Industrial Development Association
- Women in industries

Electronics - 130-140,000

Garments - no firm figures - perhaps 200,000 +

4) Early 1980's

- Recession - poor economic situation
- 1982 - austerity - big cuts in public spending
- Japan extended cheap credit to Malaysia - between 1980 and 1982 to promote heavy industry. This ended in 1984.

5) Sustained boom from mid-80's until present

- Strong increase in east Asian investments

Ethnic Relations

Male immigration to Malaysia predominated until women were allowed to immigrate. The government played various labor groups off one another. For example the Indians vs. the Malays. This created many problems that were reflected in the structure of the "schools." A wide disparity in "education" existed according to ethnicity.

VISITATION NOTES

Encik Rustam A. Sani
Executive Director, Publications
Institute of Strategic and International Studies (ISIS)

Malaysia and her People

At least 70 ethnic groups

60% Malay & small tribes

1) Malays

- Natives? Anyone from Malaya Archipelago
- 40-50,000 Aborigines from the interior (original people)
- Malay-related on Sabah and Sarawak (were head-hunters)
- Non-natives - Immigrants

2) Chinese

3) Indian

The emphasis is now on the development of a national identity. The government and its agencies are encouraging the blending of ethnic groups and a national language. It is difficult to define ethnic specificity. Currently, more neighborhoods are coming together and assimilating beyond public and business necessity. Neighborhoods are reportedly mixing although social mixing is thought to still be rare.

There is an effort to give special assistance to rural Malay to raise their standard from that of tillers of the soil and trade.

New immigrees ---The government neither encourages or outlaws immigration. They are selective about who comes in and all illegals are registered. If you marry a citizen, in one year you will become a citizen. The government is particularly cautious about Indonesians, but they are the ones who are currently making up a big percentage of the labor force, particularly in the construction industry. (An observation: The construction crews lived in makeshift quarters right on or near the construction site. This is not a criticism, but a parallel to our own country some years ago and currently in some parts of the country.

VISITATION NOTES

Headmaster Nadarajah (Guru Basar Nadarajah- Guru Basar means "big teacher.")

Methodist Primary School
Jalan 5/37
46000Petaling Jaya
Kuala Lumpur

Assistants: Ms. Yeow
Ms. Roselma
Mr. Mehinger
Mr. Mehallia

The school was founded by the church, but today, the property belongs to the church and the school belongs to the state. The school is controlled by the Ministry of Education.

Registration for enrollment is open and is done three years prior to entry. Approximately 6 or 7 months before the intended term begins, parents reconfirm enrollment and reserve a place in the school. There are limits on the number of children allowed. Those who do not register must find another school.

The school was established in 1960 with 76 children and 2 teachers. Today, there are 942 students and 42 teachers. The classes average 22 students and are in two shifts during the day. A problem for the principal is supervision of students due to the necessary bus schedule. The bus brings the afternoon students about two hours before their session begins. There are 6 standards (levels) in the primary school. At standard 5, summative tests are given.

The curriculum is called KBSK or Kurikulum Baru Sekolah Rendah. This is a new curriculum for primary schools with emphasis on the 3 R's. The children are learning a little at a time and mastering one skill at a time. It is reportedly inquiry and activity oriented.

The subjects covered for these students:

Bahasa Malaysia
English
Math
Moral Training for non-Muslims
Religious Training for Muslims ("Ugama" means religion)
Arts & Crafts
Physical Education
Music
Ko-kurikulum class
Alam and Manusia (Human Beings & Environment)
PSS - library Pusat Sumber - Resource
Living Skills
Exams
NO history, geography or science in Primary School

Ko-kurikulum Organization

Standards (levels) 4, 5, & 6

Attend classes from 7:45-1:05 p.m. (5 hours 20 minutes)

Eat lunch

Go home

Come back for ko-kurikulum between 4-6 p.m.

Class Activities are held between 8 and 11:00 a.m. on Saturdays

Standards (levels) 1, 2, & 3

Play

Eat lunch

Attend classes from 1:10-6:15 p.m.

Go home

The children in 4, 5, & 6 have these choices for 1 club & 1 game:

Football

Handball

Badminton

Swimming

Gymnastics

Netball

Tae Kwan do

Karate

Chess

They have 1 choice from among these required Saturday activities:

- Bahasa Malaysia
- English
- Math
- Computer
- Islam
- Art/Crafts/Culture
- Road safety
- Girl Guides
- Scouts

Girls may participate in all sports, but they don't.

Friday Schedule:

12:30 dismissal for a 12:30 - 2:30 prayer time for Muslims

2:30 p.m. session at school

In the national primary schools, parents must choose either one based in Tamil, Bahasa Malay or Chinese, but Bahasa Malay language is required in Tamil and Chinese-speaking schools.

The government funds minor repairs. New buildings and big projects are often funded by the parent associations unless the school is a government "aided" school. The Methodist School is an "aided" school as opposed to a "fully-aided" school.

All salaries and travel are funded by the government. A grant of money comes to about \$RM 3,000 to buy paper and books. Teacher salaries are an average of \$RM700 a month for 12 months.

Graduate teachers are in secondary schools. Non-graduate teachers are in primary schools. The highest salary paid to a primary teacher with 3 years of college is:

\$RM725 per month Salary and \$RM115 allowance for housing
to a maximum of \$RM 1007-2,000

Contracts are for 5 years - "Once a teacher - die a teacher."

Student evaluation:

They have targets and goals as a school and as individual teachers. Assessment tests at end of level 6. The children will have an essay in Bahasa Malay and tests in English and mathematics.

Children are given due process for infractions and they are allowed to "cane" a child. This is done only in most dire circumstances. Children are not expelled unless involved with a police matter. Sometimes a child is suspended for a week or two. They report no racial/ethnic problems or vandalism.

Children buy their own books unless they are poor, then they're given them. Eighty-five per cent (85%) get free books. There is a \$RM15 fee assessed each child for activities. There is free lunch for qualified and a 1/2 price milk subsidy.

Space is a problem.

The Ministry of Education has sole responsibility for direction and change. Principals and their staffs are allowed some latitude in delivery of instruction, but there is reportedly so much pressure from the tests, creativity is limited.

LECTURE NOTES

Dr. Fred Denny
University of Colorado
Boulder, Colorado

Suggested reading: Ahmad, Leila,
Women and Gender in Islam

Islam - Submission and a way of life. The essence of all religion.

Koran - Recitation

Muslim - One who is truly submissive to God and can fearlessly do things. One who has surrendered.

Tawheed or Tawhid - making/thinking oneness. A striving to make all of God's servants one. No room in the liturgy for differences. (Is this where the concern for political upheavals in Malaysia comes from?)

Shirk - away or association/idolatry

Angels - Most Christians believe in angels and Jews, too because of Babylonian exile. They bring to earth God's revelation and finally a last revelation to the prophet, Mohammed. Recording angels - one on each shoulder. Balance between free will and predistination.

Five Pillars of Islam:

- 1) The Shahadah(?) - Bearing witness. Allah is the only God and Mohammed is the messenger of Allah. There is a chant that Dr. Denny shared with us, which is in the Koran.
- 2) Salat - Prayer or liturgy repeated five times a day. A total removal of self from the day. Ablution is practiced following bodily function. Ordering one's life through spiritual uplifting or renewal. Muslim men and women are equal before God.
- 3) Zakat (sp?) - alms-giving - not charity. Formal tax or levy. Means of purification. Certain % of cash, cattle or crops from minimum and above. Each year a percentage of entire wealth is assessed.
- 4) Saum or Sayam - Fasting 1 of 12 months of lunar calendar. 354 n/y days - repeats a complete cycle every 33 years. RAMADAN is a very holy month.
- 5) Hajj - Pilgrimage to Mecca if circumstances permit. Once during a lifetime if possible, you "make a hajj." This pilgrimage leaves people with a greater responsibility. Hajja is a title for those who have made the trek. Sometimes, just the letter "H." is used.

Reference Materials - All included in Learning Center "Trunk"

**The Malaysia Trunk may be checked out for local use directly from:
Diane Smith, Principal
Spring Creek Elementary School
(307) 721-4410**

**Anyone outside of Laramie, Wyoming interested in receiving print
copies of plans and materials may contact Diane at:
Spring Creek Elementary School
1203 Russell Street
Laramie, Wyoming 82070**

Print Materials - Books and Pamphlets and Periodicals:

Basri, Ghazli, *An Integrated Education System in a Multi-faith and Multi-Cultural Country*, Angkatan Belia Islam Malaysia, 1991

Cultural Village Guide, *Passport to Sarawak Cultural Village*, Sarawak, Malaysia, Borneo (Good overview of tribes indigenous to Malaysia)

Davison, G.W.H., & Kiew, R., *Burung-Burung Malaysia* (Birds), Malayan Nature Society, Kuala Lumpur, Malaysia (Malay language only)

Erickson, Joan (editor), *Sunset Southeast Asia Travel Guide (Philippines, Thailand, Malaysia, Singapore, Indonesia)*, Lane Publishing Co., Menlo Park, California, 1989

Fraser-Lu, Sylvia, *Indonesian Batik - Processes, Patterns and Places*, Oxford University Press, 1991

Gaudart, Hyacinth, *A Typology of Bilingual Education in Malaysia*, Journal of Multilingual and Multicultural Development, Vol. 8, No. 6, 1987

Gaudart, Hyacinth, *Play English 1*, Federal Publications, Kuala Lumpur, Malaysia, 1982

Gaudart, Hyacinth, *Visiting Malaysia: A Guidebook for Women*, AMK Interaksi Sdn. Bhd. Kuala Lumpur, Malaysia, 1990

Information booklet, *Batu Lintang Teachers' College*

Kiew, Bong Heang, *Malaysian Frogs and Toads*, Malayan Nature Society, Kuala Lumpur, Malaysia (2 copies - one in Malay and one in English)

Kiew, B.H. & Ruth Kiew, *Malaysian Mammals*, Malayan Nature Society, Kuala Lumpur, Malaysia (2 copies - one in Malay and one in English)

Kini, Dulu Dan, *Bekacorak Tekstil Malaysia (Malaysian Textile Design, Old and New)*, Balai Seni Lukis Negara

Kirton, Laurence and Tan Man Wah, *Malaysian Insects*, Malayan Nature Society, Kuala Lumpur, Malaysia

Krannich, Ronald L., and Caryl Rae Krannich, *Shopping in Exotic Singapore and Malaysia*, Impact Publications, Manassas, VA, 1989

Leong, Gregory, *Festivals of Malaysia*, Pelanduk Publications (M) Sdn Bhd, 1992

Malaysian Government Publication, *FELDA SERTING HILIR COMPLEX*, The role of the Federal Land Development Authority

Malaysia Tourism Promotion Board, *Fascinating Malaysia - Calendar of Events, 1993* (Includes narratives of fourteen Malaysian festivals and major holidays.)

Malaysia Tourism Promotion Board, *Malaysia Dances*, Ministry of Culture, Arts and Tourism

Malaysia Tourism Promotion Board, *Malaysia Fascinating Adventures*, Ministry of Culture, Arts and Tourism

Malaysia Tourism Promotion Board, *Malaysia Hill Resorts*, Ministry of Culture, Arts and Tourism

Malaysia Tourism Promotion Board, *Malaysia Islands and Beaches*

Malaysia Tourism Promotion Board, *Malaysia National Parks*, Ministry of Culture, Arts and Tourism

Malaysia Tourism Promotion Board, *Malaysia Travel Planner*, Ministry of Culture, Arts and Tourism

Malaysia Tourism Promotion Board, *Malaysia Waterfalls*, Ministry of Culture, Arts and Tourism

Malaysia Tourism Promotion Board, *Visitors' Guide to Malaysia 1993*, 4th edition

Malaysian Tourism Promotion Board, *Your Diver's Passport to Malaysia*

Mansor, Sitizohra and George Chong, *Bek-bek Kambing*, (Childrens' music) FEP International Sdn. Bhd. Selangor, Malaysia, 1982

Ministry of Education Malaysia, Curriculum Development Centre, *National Philosophy of Education*, 1988

Ministry of Education Malaysia, *Teacher Education in Malaysia*, 1991

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Moore, Wendy, *Malaysia-Land Where the Winds Meet*, Passport Books, 1989

Munan, Heidi, *Sarawak Stories - Bidayuh and Melanau Tales*, Penerbit Fajar Bakti Sdn. Bhd., 1991 (autographed copy)

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Penerbitan Kerabat (M) Sdn. Bhd., *Welcome to Malaysia January '93*, Vol. 1, 1993

Periodical: Malaysia Tourism Promotion Board, "*Popular Malaysian Recipes*," Ministry of Culture, Arts and Tourism

Periodical: Safeway Nutrition Awareness Program, Food Unlimited, p. 7. recipes for "*Indonesian Beef Satay*" and "*Satay Sauce*"

Periodical: Exxon Corporation, The Lamp, Spring 1993, Vol. 75, "*A Century of Progress in Malaysia*"

Periodical: Imej Wanita Mutakhir, "*NONA*," July, 1993

Periodical: "*Her World Home Scene*," (The magazine for contemporary Malaysian Living), Berita Publishing, Kuala Lumpur, Malaysia, vol. 11, 1993

Periodical: Malaysia Airlines, "*Wings of Gold*," (the inflight magazine of Malaysia Airlines,) July, 1993

Petaling Jaya, Selangor, Malaysia, 1983 (information on shadow puppetry)

Price, Sean, *ISLAM IN AMERICA*, Junior Scholastic, Vol. 96, No. 2, September 17, 1993, ISSN 0022-6688, Includes NBC News Video Cassette Tape

Ramadan, Said, *Islamic Law, Its Scope and Equity*, Muslim Youth Movement of Malaysia, 1992

Rupa & Jiwa (Form and Soul) - The Continuity of Tradition in Contemporary Malaysian Arts, Balai Seni Lukis Negara, Kuala Lumpur, Malaysia, 1993

Rubeli, Ken, *Tropical Rain Forest in South-East Asia: A Pictorial Journey*, Tropical Press Sdn. Bhd., Kuala Lumpur, Malaysia, 1986

School Yearbook, *Sekolah Menengah Kerajaan Baur Lintang, 1992*, (Malay, English and Chinese languages)

Sheehan, Sean, *The Insider's Guide to Malaysia & Singapore*, Novo Editions, 1993

Sheppard, Mubin, *Taman Saujana (Dance, Drama, Music and Magic in Malaya- Long and Not-so-Long Ago)*, International Book Service

Singapore Tourist Promotion Board, Raffles City Tower #36-04, *The Tropical Island of Singapore in the South China Seas* (I've included this because of Singapore's location relative to peninsular Malaysia)

Taylor, Eric, *Musical Instruments of South-East Asia*, Oxford University Press, 1991

Tan Sri Datuk Wira Abdul Rahman Arshad, Director General of Education Malaysia, *The Integrated Curriculum for Secondary Schools (ICSS)*

Walt Disney Company, *Mickey*, (Mickey Mouse-An Activity Book in Malay language)

Wheeler, Tony, et al, *Malaysia, Singapore and Brunei, Lonely Planet Travel Survival Kit*, Lonely Planet Publications, 1991

Audio and Video Cassette Tapes:

Audio Cassette Tape, Visit Malaysia Year Secretariat, Ministry of Culture, Arts & Tourism, Malaysia Tourism Promotion Board, *MALAYSIA - Promise of the East* (Audio Vignettes of each of the 14 Malaysian states)

Video Cassette Tape, Center for Educational Technology and Media, The Arts Center, Universiti Sains Malaysia, *Shadow Play/(Puppetry), Asean Tourist Forum and Universiti Sains Malaysia*

Video Cassette Tape, *Fulbright '93 Malaysia Experience*, A Linda Rogers Film, edited by Diane Smith

Video Cassette Tape, "*Paradise Lost?*" Narrated by Diane Sawyer, Les Eaton, Executive Producer, (Content concerns the Penan Tribe, an indigenous people of the rain forest on Sarawak dating back 40,000 years. **Boy child naked and urinating towards end of tape - you might want to explain to your students that in their lifestyle, this is acceptable.))

Video Cassette Tape, Scholastic & NBC News, *ISLAM: People, Culture, Conflict*, Use in conjunction with Print Material: *Junior Scholastic, ISLAM in AMERICA*, Vol. 96, No. 2, September 17, 1993, ISSN 0022-6688

Inventory of other materials in "Trunk:"

Postcards: 63 laminated cards representing all Malaysian states and depicting various cultural activities

Music: Sheet music all located in red binder

- Pesta Muzik Sekolah, Kementerian Pelajaran, 1971, *Sama Kita Bela*
- Musim Buah
- Chan Mali Chan
- Temasya Pesta
- Payong Mahkota
- Pantai Timor
- Nona Zaman Sekarang
- To Know Malaysia is to Love Malaysia
- Tanah Pusaka
- Bahasa Untuk Perpaduan
- Senja
- Malaysia - Promise of the East, ** Includes Audio Cassette tape of same name

Other print, laminated materials:

- Malaysian stamps
- Malaysian coins - also, coinage from Singapore, Hong Kong, Macau and Canton, China
- Basic Bahasa Malaysia language translated to English- 3 sheets
- Maps and Guides - 26 representing all states
- Newspaper articles chosen to give an overall view of the country and similarities to our own:
 - Bintulu: original site for oldest assembly
 - New place for children to play - recreational centre
 - Sarawakians for World Scout Conference
 - Sibu-Miri news in brief
 - Adenann's statement welcomed (special privileges for Sarawak Indian Community (Sikhs)
 - Bidayuhs - Western writers' description of Bidayuhs unjustified
 - Judge rejects union's application concerning meal allowance
 - Cabinet fixes video arcade age limit
 - Teacher of English recalls the hilarious, happy times
 - How to restore glamour to teaching job
 - Violent picture of US schools
 - When kids don't enjoy schooling anymore
 - Laramie Rendezvous (column)
 - Flower Festival -
 - Back to the jungle
- Flats - Bako National Park
- Pictures - 1 of King, 1 of Queen
- Posters - Endangered Species
 - Rainforests

Malaysian products/souvenirs/samples:

- Banner - Universiti Malaya, Kuala Lumpur
- Batik design press
- Batik samples - 3 large may be used as tablecloths or as a "pareo" or "sarong" & 5 small or napkin size
- Boar's tooth necklace - Iban charm
- Bookmarks - 29 butterfly
- Bracelets - woven, tribal - 5
- Egg cup - used in traditional wedding receptions
- Wedding egg holder - silvery
- Dress-Traditional Malaysian - 1 boy's (red), 1 girl's (floral)
- Games - "Relate," Language Board Games
- Kite - miniature
- Letter opener, Universiti Malaya
- Musical instruments:
 - wood "flute"
 - shell noisemaker/rhythm instrument
- Pencils - Kelantan Schools
- Placemat - woven design
- Puppets - 1 male, 1 female
- Shadow puppets - 2
- Silk/cotton SARI - adult costume
- Silk scarf - Sarawak Cultural Village
- Soap - LUX Beauty - (a palm oil product)
- Wooden top and string
- Woven fan - from Iban Tribe - Sarawak
- Woven fisherman's baskets - 1
- Woven, zippered purse